



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

U. S. CATHOLIC HISTORICAL SOCIETY

HISTORICAL RECORDS AND STUDIES









HIS EMINENCE JOHN CARDINAL FARLEY, ARCHBISHOP OF NEW YORK,
AFTER THE PAINTING OF CAGLIARDE

UNITED STATES CATHOLIC HISTORICAL SOCIETY.

HISTORICAL
RECORDS AND STUDIES.

EDITED BY
CHARLES GEORGE HERBERMANN, LL.D

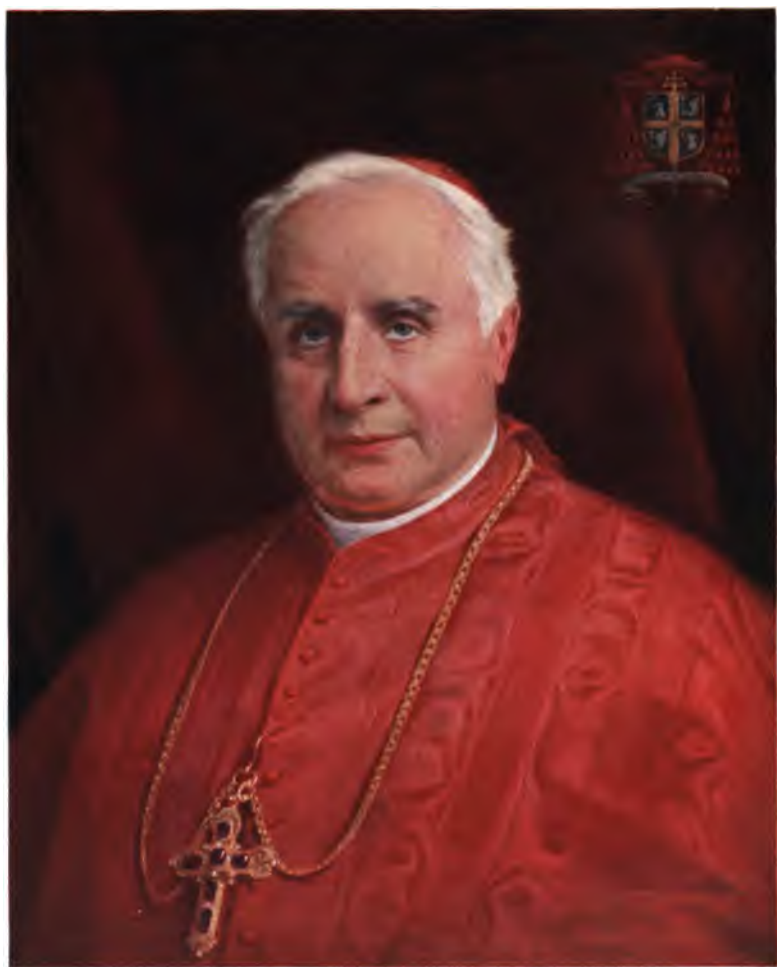
VOLUME VI. PART II.
DECEMBER, 1912.

NEW YORK:
PUBLISHED BY
THE UNITED STATES CATHOLIC
HISTORICAL SOCIETY.

1913.







HIS EMINENCE JOHN CARDINAL FARLEY, ARCHBISHOP OF NEW YORK,
AFTER THE PAINTING OF CAGLIARDE

UNITED STATES CATHOLIC HISTORICAL SOCIETY.

HISTORICAL
RECORDS AND STUDIES.

EDITED BY
CHARLES GEORGE HERBERMANN, LL.D

VOLUME VI. PART II.
DECEMBER, 1912.

NEW YORK:
PUBLISHED BY
THE UNITED STATES CATHOLIC
HISTORICAL SOCIETY.

1913.



Copyright, 1913,
BY
THE UNITED STATES CATHOLIC
HISTORICAL SOCIETY.



Vignaud
6-15-27

CONTENTS

	PAGE
John Cardinal Farley, Archbishop of New York.....	<i>By the Rt. Rev. Mgr. P. J. Hayes, D.D</i> 5
Rev. Hermann Blumensaat, S.J.....	<i>By Mr. Henry Heide and Rev. Samuel H. Frisbie, S.J.</i> 69
Some Catholic Names in the United States Navy List. II.....	<i>By Pay Inspector John Furey, U. S. N.</i> 80
Very Reverend Pierre Gibault, V.G. With Some Newly Published Documents	<i>By Charles George Herbermann, Ph.D. and Henry F. Herber- mann, A.B.</i> 130
Register of the Clergy Laboring in the Archdiocese of New York from Early Missionary Times to 1885. IX.....	<i>By The Most Rev. Michael Au- gustine Corrigan, D.D.</i> 166
New York's First Irish Emigrant So- ciety	<i>By Thomas F. Meehan, A.M.</i> 202
Farewell Letter to the People of the Church of St. Columba from Rev. Joseph P. Burke, Founder and First Pastor of St. Co- lumba's Church.....	212
An Important Ptolemy Manuscript with Maps, in the New York Public Library.....	<i>By Prof. Rev. Joseph Fischer, S.J. (Feldkirch)</i> 216
Father Ferdinand Farmer, S.J. An Apostolic Missionary in Three States	<i>By Rev. John F. Quirk, S.J.</i> 235
Bibliography of John Gilmary Shea.	<i>By Rev. Edward Spillane, S.J.</i> ... 249
The Globe-Goblet of Wolfegg.....	<i>By Prof. Joseph Fischer, S.J.</i> ... 275
Pioneer Priests of North America (1642-1710). Vol. III. Among the Algonquins.....	<i>By The Rev. T. J. Campbell, S.J. (Reviewed) By Charles G. Her- bermann, Ph.D.</i> 280
Catholic Portuguese Missions of An- gola	<i>By Rev. C. J. Rooney, C.S.Sp. (Reviewed) By Charles G. Her- bermann, Ph.D.</i> 287
Incidents of My Life.....	<i>By Thomas Addis Emmet, M.D., LL.D. (Reviewed) By The Rt. Rev. Mgr. Henry A. Brann, D.D.</i> 294
Fifth Report of the Bureau of Ar- chives for the Province of On- tario	<i>By Alex. Fraser (Reviewed) By Charles G. Herbermann, Ph.D.</i> 298

	PAGE
Necrology.....	300
Rt. Rev. R. L. Burtzell, D.D..... <i>By Thomas F. Meehan</i>	300
Rev. Bonaventure Frey, O.M.Cap... <i>By Rev. Celestine Bittl, O.M.Cap.</i>	301
The Rev. Gabriel A. Healy, LL.D.. <i>By Rt. Rev. Mgr. Henry A.</i>	
<i>Brann, D.D.</i>	305
John F. Doyle..... <i>By Edward J. McGuire, LL.B.</i>	306
Alexander J. Herbermann..... <i>By Thomas F. Meehan, A.M.</i>	307
Report of the Annual Meeting, New York, February 23, 1911.....	309
Report of the Annual Meeting, New York, February 26, 1912.....	311
Financial Report.....	314
List of Officers.....	318
List of Members.....	319

CATHOLIC HISTORICAL RECORDS AND STUDIES

JOHN CARDINAL FARLEY

ARCHBISHOP OF NEW YORK

BY RT. REV. MGR. P. J. HAYES, D.D.

NOTE.—The writer wishes to acknowledge the help he received, in preparing this article, from the excellent brochure entitled “New York’s Cardinal Archbishop in Rome, November-December 1911,” by the late Rt. Rev. Mgr. Richard L. Burtzell, D.D., V.F.

The Consistory of November, 1911, held by the present Holy Father, Pope Pius X, for the creation of nineteen new members of the Sacred College of Cardinals will be ever memorable in the annals of the Church in the United States, which was singularly honored by His Holiness creating three American citizens Cardinal Priests of the Holy Roman Church: Most Rev. Diomedé Falconio, D.D., Apostolic Delegate to the United States, Most Rev. John M. Farley, D.D., Archbishop of New York, and Most Rev. William O’Connell, D.D., Archbishop of Boston.

Contrary to previous custom as known in America, the three Archbishops were summoned by private letters, received October 30, 1911, from his Eminence Cardinal Merry del Val, Secretary of State, to attend in person the Consistory in November. Hitherto, the Cardinal’s *Berrettum* had been brought to the States and imposed here, the recipient later going to Rome to be invested with the other insignia of the cardinalitial dignity. Cardinal McCloskey, America’s first Prince of the Church, was created Cardinal Priest by Pope Pius IX, in 1875; and although his Eminence visited Rome that same year, he was to wait until the Consistory of 1878, held by Pope Leo XIII,

for the final solemn ceremony in connection with his elevation to the Sacred College of Cardinals.

As soon as it became publicly known through cable despatches that the distinguished Archbishop of New York had been chosen by the Supreme Pontiff, there was an outburst of enthusiasm and gratitude on the part of the clergy and the faithful in New York.

The following cablegrams were sent to the Supreme Pontiff through the Cardinal Secretary of State:

NEW YORK, November 7, 1911.

"The Suffragan Bishops of the Province of New York desire to express their sincere gratitude to your Holiness who has deigned to elevate our Metropolitan to the Sacred College of Cardinals. This gracious act of sovereign goodness will be ever held in happy memory, and constitute a new bond of love and loyalty to the Holy See."

(Signed) P. A. LUDDEN,
Bishop of Syracuse,
Senior of Province.

NEW YORK, October 31, 1911.

"Five hundred priests of the Archdiocese of New York assembled at the Monthly Recollection, giving expression to the great joy not only of themselves and their own people, but also to that of all other peoples irrespective of denomination, thank most profoundly your Holiness for having named for the honor of the Cardinalate our beloved Archbishop."

(Signed) JOSEPH F. MOONEY,
Vicar-General.

At the same time, expressions of sincere congratulation and reverent esteem poured in from non-Catholics of exalted and prominent station in official, social, professional, and commercial life. Catholic and non-Catholic alike felt that the Head of the Church had recognized the merit and worth of New York's Archbishop and the pre-eminence of its metropolitan see.

I

The Archbishop, accompanied by the Apostolic Delegate, Archbishop Falconio, left New York on S.S. "Kronprinzessin

Cecilie" for Rome (via Cherbourg) on November 14, after an unprecedented scene of leave-taking in his cathedral and city, participated in by thousands and thousands of children and adults. His Holiness later was pleased to refer to this demonstration in his allocution at the Public Consistory. The cardinalial party arrived in the Eternal City, November 23, and New York's Cardinal-designate was received two days later by the Holy Father in special audience.

THE PRIVATE CONSISTORY

On Monday, November 27, 1911, the Sovereign Pontiff held the Private Consistory in the Apostolic Palace of the Vatican, and pronounced the following allocution:

"Venerable Brothers:

"It gives Us indeed pleasure that after so long an interval We can now address the Sacred College, which, through your singular union with Us, We know well shares in all that befalls Us whether of joy or grief. For We have had in Our mind for long to summon you, to occupy ourselves together with such things as most concern Us in the government of the Church of Jesus Christ through so many difficulties: but you know well, Venerable Brothers, the causes which have compelled Us to postpone it until to-day. While We feel at every step the full efficacy of the Divine protection sustaining and strengthening the Church Militant, We can not but feel at the same time the great bitterness of the times in which We live.

"In very truth the year which is now closing has been for Us a year of mourning: all see that clearly. We will not dwell here on the profound grief which has been caused to Us and to the devoted sons of the Church, all and wherever they may be, by the clamorous commemoration and celebration of events which, as everybody knows, have given rise to all those deep offences and grave wounds hitherto inflicted on the rights of the Apostolic See. It was not enough to commemorate such events with public festivities; the malignant record must be celebrated with fresh injuries; shameless pronouncements must be repeated

during the year of hatred of the Catholic Faith, with undeniable and most grievous offence to the Catholics of the whole world. That Faith indeed which is the supreme blessing and greatest glory of Italy, so loved by Us, which has wonderfully inspired it towards all civil progress, and as in the past so in the future alone can bring lasting peace and prosperity. For the rest, when in this most holy city an incredible impunity is allowed to the enemies of religion, who can wonder that an evil sect, than which God and Christian wisdom have no greater enemy, holds its meetings almost under Our eyes, and we see the Faith of Christ, the doctrines of the Church, the authority of the Roman Pontiff held up to ridicule and loaded with contumely publicly, daily, at the cross roads, even by the very magistrates themselves?

“But the attacks of evil men on the Church have not stayed within the walls of Rome or the confines of Italy. You know, Venerable Brothers, how, when the Kingdom of Portugal was transformed into a Republic, a violent storm of hatred and persecution broke out there against the Catholic Religion; nor are you unaware that the change itself was due to the inspiration and the work of that very sect of which We spoke—indeed it does not hesitate to declare the fact—started indeed under the pretext of providing a new form of government, but really for the purpose of more easily oppressing Religion. We, as Our Apostolic office demanded, rejected and condemned before all the world the Law of Separation of Church and State, a manifest monument of iniquity whose evident intention was to tear Portugal from the embrace of the Church of Rome, and to destroy in it by degrees every trace of the profession of the Catholic Faith. So now We repeat and confirm all that We said in the Encyclical addressed to the Catholic Episcopate; and We truly hope that the Portuguese nation, whose ancient and noble glory it is to be most devoted to the Church, will victoriously resist the attempts of those who are destroying all natural liberty and blindly bringing ruin on their country. It increases Our hope and brings Us consolation when We see the Episcopacy and the clergy of Portugal, with their most worthy

Patriarch at their head, holding firmly to this Apostolic See, and, sooner than forsake their duty and betray their holy office, confronting, with admirable constancy, spoliation, contumely, prison and every adversity.

"At this moment when the power of the enemy, subverting Christian morals and ordinances, is impelling men and states to ruin, while the plague of Modernism, falsely cloaked under the disguise of science, crawls abroad by stealth, and instilling the poison of Naturalism into men's minds, as if by a freezing blight, dries up their souls, see how the loving-kindness of a merciful God seeks to recall the erring to the fold, kindling a new fire of Christian charity. Truly, there is no need to despair of the common salvation when We see the love of Catholics for the Holy Eucharist burning so brightly everywhere among the nations. Innumerable are those of both sexes, and not only adults but young men and maidens and children, who not only with the greatest eagerness and devotion love and honor the Most Holy Sacrament, but frequently receive It with exceeding profit to their faith and other virtues. To this end the Eucharistic Congresses, which Catholics are yearly accustomed to come from every part to celebrate, greatly contribute. Among these, after the Congresses of Cologne, London, and Montreal, celebrated with so much magnificence and success, that lately held at Madrid has been no less memorable both for its outward splendor and its spiritual fruits. It was an occasion on which Catholic Spain should yield place to none; and with the souls of all roused to make free and ardent profession of the Faith of their fathers, the whole Spanish nation was seen in those days prostrate and suppliant at the feet of Jesus Christ in the Blessed Sacrament. All classes of the people, from the highest to the lowest, took part in immense numbers; the Catholic King himself with his august household shone out an example to all. In truth, by word and deed he gave open and lasting manifestation of devotion, thus winning the praise of all good men and the greater affection and devotion of his subjects. What the real sentiments of Spain are in religious things could not have been more clearly shown. With all eloquence it proclaimed that, not

only in name and profession but truly, fundamentally, it was Catholic and would be so ever. Therefore, if it yearns for anything, assuredly it must not be said that it asks or desires the promulgation of iniquitous laws which offend religious institutions and the prerogatives and rights of the Church, but that it desires wholly that the traditional bonds by which it is united to the Apostolic See may be kept intact. We pray God to look graciously upon this nation which is most dear to Us, and avert those evils which seem to threaten its peace and happiness.

"And now, Venerable Brothers, before We give new Bishops to the widowed Churches, it is Our intention to make provision for your Sacred College, by co-opting a number of men eminent for virtue and doctrine, who in the Episcopal Ministry or in the performance of other duties have given Us distinguished proof of their worth."

The Holy Father then pronounced the names of the eighteen Prelates.

"Besides these We have determined to give the honor of the Sacred Purple to one other, whose name for just reasons We reserve *in pectore*.

"Quid vobis videtur?"

"Wherefore by the authority of Almighty God, of the Holy Apostles Peter and Paul and by Our own, We create and declare Most Reverend and Eminent Cardinals:

Of the Order of Priests:

JOSEPHUS MARIA COS Y MACHIO, Archbishop of Valladolid;

DIOMEDES FALCONIO, Titular Archbishop of Larissa, Apostolic Delegate in the United States of America;

ANTONIUS VICO, Titular Archbishop of Philippi, Nuncio Apostolic in Spain;

JANUARIUS GRANITO PIGNATELLI DI BELMONTE, Titular Archbishop of Edessa;

JOHANNES MARIA FARLEY, Archbishop of New York;

FRANCISCUS BOURNE, Archbishop of Westminster;

FRANCISCUS BAUER, Archbishop of Olmutz;

LEO ADOLPHUS AMETTE, Archbishop of Paris;

GULIELMUS O'CONNELL, Archbishop of Boston;

HENRICUS ALMAREZ Y SANTOS, Archbishop of Seville;
FRANCISCUS VIRGILIUS DUBILLARD, Archbishop of Cham-
béry;

FRANCISCUS NAGL, Archbishop of Vienna;

FRANCISCUS MARIA ANATOLIUS DE ROVERIE DE CABRIÈRES,
Bishop of Montpellier.

Of the order of Deacons:

CAIETANUS BISLETTI, Major Domo of the Pontifical Palace;

JOANNES BAPTISTA LUGARI, Assessor of the Holy Office;

BASILIVS POMPILI, Secretary of the Sacred Congregation of
the Council;

LUDOVICIUS BILLOT, Priest of the Society of Jesus;

GULIELMUS VAN ROSSUM, Priest of the Congregation of the
Holy Redeemer.

Also one other Cardinal, as We said before, We reserve *in pectore* to be announced at Our discretion. With the dispensations, derogations and necessary and opportune clauses. In the Name of the Father † and of the Son † and of the Holy † Ghost. Amen."

At the conclusion of the Allocution the *biglietti* of nomination were handed to the Secretary of the Apostolic Cancellaria, Signor Maria Riggi, to be carried to the new Cardinals present in Rome by the Secretary of his Eminence the Cardinal Secretary of State, accompanied by a Master of Ceremonies and the Secretary of the Cancellaria.

Towards noon Mgr. D'Amico, Pontifical Master of Ceremonies, and Mgr. Fortini, Secretary of his Eminence the Cardinal Secretary of State, arrived at the American College bearing the *biglietto* announcing that the Archbishop of New York and Mgr. Falconio and Mgr. O'Connell had been created Cardinals in the Secret Consistory, and the Holy Father's invitation to repair to the Vatican on Wednesday afternoon to receive the *Berretta*. The street outside was blocked with motors and carriages, the corridors of the College were thronged with a multitude of friends assembled to witness the ceremony and congratulate the new Cardinals.

After the three *biglietti* had been solemnly consigned his Eminence Cardinal Falconio, standing between Cardinal Farley and Cardinal O'Connell, returned thanks as follows:

"Right Reverend Mgr.:

"I rejoice that it falls to my lot as Dean of the Most Eminent Cardinals here present, and this moment elevated to the Honor of the Sacred Purple, to offer our most sincere thanks and our most profound homage to His Holiness Pius X for graciously deigning to raise us, despite our unworthiness, to the sublime dignity of Cardinals of Holy Roman Church.

"While by this solemn act the Supreme Pontiff confers the highest honor upon us in our personal capacity, he also honors a noble, young, and powerful nation, proud of its free institutions. He confers likewise a very great honor on the faithful Catholics of that nation, a people truly great and worthy of their high reputation, whose steady progress under the *aegis* of sane and Christian liberty wins the admiration of all.

"The unique honor, withal, comes to us less by reason of our personal merits than because of the exalted opinion which in his noble mind the Supreme Pontiff entertains of the flourishing condition of the Catholic religion in the United States.

"It is, therefore, from the depths of hearts overflowing with joy at the signal distinctions bestowed upon us by the Holy See that we again offer to Our Holy Father Pius X our most sincere and cordial gratitude.

"We beg you, Right Reverend Mgr., to make known to the Holy Father (now happily reigning) these sentiments of our thankful hearts, and to assure him that we shall always pray fervently to Our Lord that, for the welfare of Holy Church and the greater advantage of Christian civilization, He may grant him yet many long and happy years in the best of health.

"For yourself, Right Reverend Mgr., accept kindly our thanks for the worthy performance of the noble mandate imposed upon you."

II

THE CONFERRING OF THE RED BERRETТА

On the afternoon of Wednesday, November 29, His Holiness Pope Pius X imposed the Cardinalitial *Berretta* on their Eminences Cardinals Falconio, di Belmonte, Farley, Bourne, Amette, O'Connell, Dubillard, de Cabrières, Bisleti, Lugari, Pompili, Billot and van Rossum.

The Holy Father in *mozzetta* and red stole left his private apartments at 3.30, and, accompanied by his Noble Court and the Noble Guard and escorted by the Swiss Guard, proceeded to the Hall of Consistory.

The Holy Father took his seat on the throne having on his right the Cardinal Secretary of State, and the new Cardinals were introduced by the Pontifical Master of Ceremonies in the order of their creation.

After the three customary genuflections the new Cardinals knelt before the Pontifical Throne and kissed the feet of His Holiness, who then imposed on their shoulders the *mozzetta* and on their heads the red *berretta*.

After this ceremony his Eminence Cardinal Falconio, as Dean of the new Cardinals present, in his name and in the names of his colleagues addressed His Holiness as follows:

"Most Holy Father:

"On this solemn occasion of our elevation to the high dignity of the Sacred Purple the honor is reserved to me of presenting to Your Holiness, in my own name and in the name of my most Eminent Colleagues, our lively thanks and our respectful homage.

"Your Holiness, we know full well that the exalted charge conferred on us has not come by reason of merit equal to it but rather from Your Holiness' manifest goodness to us. And it is for that reason that we, in recognition of so great a condescension, feel the strictest obligation to offer to you, Most Holy Father, in exchange for such great kindness, our humble work which from this moment we place entirely at Your service.

"Your Holiness, we know well the responsibility that weighs on your August Person, especially in these unhappy times when society is threatened by a movement against religion which desires the destruction of the Church of Jesus Christ. Thanks to the strong and unfailing action displayed by You, Holy Father, from the day of Your providential election to the Pontificate, a barrier has been placed before this devastating flood. We shall not fail to raise most fervent prayer to the Most High that He may continue to sustain You in this strife against the spirit of evil; and we are sure of final triumph.

"Nevertheless, knowing the grave responsibility attached to Your Sacred Ministry, as well as the formidable difficulties which surround it, we recognize that Your Holiness has also need of co-operation and comfort. Therefore we nourish the hope, Most Holy Father, that the trust You repose in us by calling us among the Most Eminent Princes of Your Sacred College may not be falsified. United here at the foot of Your August Throne, we are all moved by the high and holy ideal of helping You, as far as in us lies, in the exercise of Your Apostolic Office; we offer, therefore, to Your Holiness our work, which, though it may be humble, is inspired by sentiments of limitless obedience and profound veneration.

"These words of ours, which are neither servile homage nor hasty outburst, come spontaneous from the depths of our hearts, because we are convinced that You, Holy Father, are the legitimate successor of St. Peter, the Supreme Pastor of the Church, the Vicar of Jesus Christ. Therefore, with the Lord's help, we shall be ever obedient in following Your counsels, ever ready to uphold Your teachings, because these reflect the doctrines of our Divine Redeemer; and we declare that we will stand ever united at Your side to maintain inviolable the sacrosanct rights of the Church and the Papacy.

"Bless us, Most Holy Father. Your Blessing will keep us firm in the faithful fulfilment of these our free, spontaneous and sacred promises."

The Holy Father then rose and was graciously pleased to reply as follows:

"I thank you, Lord Cardinal, for the sentiments which in your own name and in that of your brethren you have expressed to me for the high dignity to which you have been raised. I can not fail to manifest to you my satisfaction for having called to form part of the Apostolic College eminent Prelates with whose prerogatives of piety, zeal and learning I am well acquainted, Prelates who in various offices have rendered signal services to the Church, all of them to be commended for the boundless devotion which they cherish for this Holy Apostolic See. Meanwhile, I congratulate you, my beloved sons, not only for the Sacred Purple with which you are adorned, but also, and much more, for the new merits you will acquire by rendering assistance to the Vicar of Jesus Christ in governing the Church amidst the many vicissitudes which at the present day make themselves the more vividly felt, owing to the grave circumstances of the times and the incessant and fierce assaults designed for the Roman Pontificate on the part of its enemies.

"For I am certain that you are all fully persuaded that your new dignity will exact sacrifices from you. And in this connection I do not need to repeat for you the reply which, as we have read in the Gospel this morning, the Divine Redeemer gave to the two disciples of the Baptist who asked Him where He abode: Come and see: *Venite et videte*, for you are well acquainted alike with the abode and with the miserable conditions of the Vicar of Jesus Christ. And this I recall, not to arouse your compassion for me, but to confirm you in the conviction that especially in these times the Sacred Purple is a symbol of sorrow, of pain, and sacrifice carried, were it needful for the triumph of truth and of justice, even to the shedding of blood. Be not appalled, however, for Christ has foretold us that His Church would be persecuted; and for us it should be a glory to bear the stigmas of our Divine Redeemer. Should the world hate you, says Christ, remember that it has first hated Me. Remember this word which I have said to you: The servant is not above his master; if they have persecuted Me, they will also persecute you: *si Me persecuti sunt, et vos persequentur*. In the world you will be straitened, *pressuram habebitis*, but have

confidence: I have conquered the world, *Ego vici mundum*; and of this victory we are assured by the same word of Christ Who guards and protects His Spouse, the Church, and repeats to her the words of Isaias: The people and the kingdom that have not served you shall perish: *Gens et regnum, quod non servierit tibi, peribit*, but thou shalt not end save with the ending of the world: *Ecce ego vobiscum sum usque ad consummationem sæculi*. For the rest, even in tribulation consolations will not be wanting to you. You will always have the consolation which is experienced in doing good, in the fulfilment of duty, and the supreme consolation of suffering with Christ, secure of predestination to eternal reward by rendering yourselves conformable to the image of the Divine Son. Console yourselves meanwhile, beloved sons, that until now you have labored near me, eye-witnesses alike of my satisfactions and of my bitternesses, and receive from the hands of the Lord, for your own and my great comfort, those demonstrations of glad rejoicing tendered you by fellow-citizens, by companions who have wrought with you in the delicate offices you have filled, and be cheered by the thought of the reward which awaits you for the important services which hereafter also you will render the Church.

“Be consoled, beloved sons of England and of Holland, because in the holy rejoicing of your fellow countrymen for your elevation to the Cardinalate has been manifested the living faith which animates Catholics, and alike for you and for me the heart unfolds itself to the hope that their example will influence the happy return of all the others to the bosom of the Church.

“And this hope smiles upon me most sweetly in presence of you who come from distant America. The enthusiasm with which the intelligence of your elevation to the Sacred College was received, the demonstrations which were made for you by all classes of citizens, the acclamations accompanied with blessings, wishes and affectionate greetings on your departure from New York and from Boston, and finally your triumphant voyage across the ocean protected by the Papal Flag, afford me not only hope but certainty that the Lord on your return will multi-



EXTERIOR OF SANTA MARIA SOPRA MINERVA, ROME,
CARDINAL FARLEY'S TITULAR CHURCH



ply the fruits of your Apostolate, and over that hospitable land, which receives all the peoples of the world, and with well-ordered liberty provides for the universal well-being, the Lord will reign and His glory will shine therein: *Super te orietur Dominus et gloria Eius in te videbitur.*

“What then shall I say to you, dear sons of France, who groan under the weight of persecution? The people who at the baptismal font of Rheims formed an alliance with God will return penitent to their first vocation. The merits of so many sons who preach the truth of the Gospel in almost all the world, many of whom have sealed it with their blood;—the prayers of so many Saints, who sigh to have as companions in heavenly glory the dear brothers of the fatherland;—the generous piety of so many sons who ever make sacrifices for the becoming maintenance of the clergy and the splendor of Catholic worship;—and above all the laments of so many children, who in presence of the Tabernacle pour forth their soul in expressions placed upon their lips by God Himself, will certainly call down the divine mercies upon that nation. Faults will not remain unpunished, but the daughter of so many merits, of so many sighs, of so many tears will not perish. A day will come, not very distant let us hope, when France, like Saul on the road to Damascus, will be surrounded by a light from on high, and will hear a voice repeating to her: O daughter, why dost thou persecute Me? And when she replies: Who art thou, Lord? the voice will respond: I am Jesus whom thou persecutest: it is a hard thing for thee to kick against the goad, because by thine obstinacy thou ruinest thyself. And she trembling and astounded will say: Lord, what dost thou wish me to do? And He: Arise, cleanse thyself from the foulnesses which have defiled thee, awaken in thy breast the sentiments that slumber and the conditions of our alliance, and go, first-begotten daughter of the Church, predestined nation, vessel of election, and bear My name, as in the past, before all the peoples and the Kings of the earth.

“And with this most tender wish, from a full heart I impart the Apostolic Benediction to all of you, beloved sons, to the

clergy and to the people of your dioceses, to your religious communities, to the dear faithful who by their presence grace this ceremony, to your relatives and to theirs, and may this blessing be for all a source of the choicest graces and of the sweetest consolations. *Benedictio Dei...*"

The discourse ended, the Holy Father imparted the Apostolic Benediction, and then returned to his private apartments.

At the ceremonies were present, besides the relatives and friends of the new Cardinals, numerous deputations from their dioceses and native cities.

After the ceremony the Cardinals were received in private audience by the Holy Father, and then their Eminences, accompanied by their respective suites and by the Pontifical Masters of Ceremonies, went to pay a formal visit to his Eminence Cardinal Raphael Merry del Val, Secretary of State to His Holiness.

III

THE PUBLIC CONSISTORY

The Public Consistory took place on November 30, 1911, in the Vatican Apostolic Palace to give the Cardinal's Hat to the Cardinals published in the Secret Consistory on the Monday previous. The Holy Father entered the Hall of the Beatification, ascended his throne, and received the obedience of the Lord Cardinals present, some of whom repaired to the Sistine Chapel for the new Cardinals and accompanied them to the Consistorial Hall, where, having made the ceremonial obedience to His Holiness, and the customary salutation of the Cardinals present, they proceeded to their places on the benches reserved for the Sacred College. After the Public Consistory, the Holy Father in Secret Consistory performed the function of closing the mouths of the new Cardinals, and proceeded to make provision for the widowed churches throughout the world. Following the latter announcement the Holy Father opened the mouths of the new Cardinals, and having placed the ring on the finger of each of the newly-created Cardinals, he assigned the titular

churches to them. Cardinal Farley received as his titular church "*Santa Maria sopra Minerva*." In the afternoon of the same day, the Red Hat, the symbol of their new dignity, was received by the American Cardinals at the North American College.

By *biglietti* of the Secretariate of State, the Holy Father appointed the new Cardinals to the various S. Congregations, Cardinal Farley being assigned to the *Consistorial* and *Propaganda Fide*.

IV

AUDIENCE WITH THE HOLY FATHER

On December 5, His Holiness received in audience the Cardinal Archbishop of New York and the Clergy of New York who had accompanied his Eminence. In response to an address made by Rt. Rev. Mgr. R. L. Burtzell, D.D., the Holy Father said:

"It gives me great pleasure to hear from you how great was the enthusiasm among the people of New York and throughout the United States, when they learned that Archbishop Farley was to be elevated to the dignity of the Sacred College. It is also a source of great consolation to me to learn that non-Catholics vied with their Catholic brethren in showing their appreciation of the honor conferred on Cardinal Farley. I recall with great pleasure a visit, which his Eminence paid me years ago in Venice, when he was Auxiliary Bishop of New York. I then learned to appreciate his zeal and piety and since that time I have followed his career with increasing interest and have had many opportunities of admiring his excellent qualities, his ability in administering the affairs of his vast diocese, and the fostering care with which he promoted the growth of every kind of good works. I pray God to grant him long life so that for many years to come he may continue his good work in the largest diocese of America. I bless him and all of you and the clergy and people of New York."

His Holiness then arose and in passing along made many a

cheerful and pleasant remark, as each one again kissed his ring.

Cardinal Farley is an alumnus of the American College, Rome, where he pursued his studies from 1866 to 1870; and to honor his alma mater, and to observe solemnly the Patronal Feast of the United States, his Eminence celebrated the Pontifical Mass in the College Chapel on the Feast of the Immaculate Conception, December 8.

V

THE TAKING OF POSSESSION OF TITULAR CHURCH

The Cardinal Archbishop of New York took possession of his titular church of *Santa Maria Sopra Minerva* on Sunday afternoon, December 10, at half-past three with all the pomp and ceremony of such occasions. The church was crowded, and among those present were all the American prelates, visiting priests and the students of the American College, as well as nearly all the Americans then in Rome. Squads of carabinieri, police and municipal guards regulated the crowds outside the church and kept a way open for those entitled to enter.

Cardinal Farley, accompanied by Bishop Kennedy, rector of the American College, and other prelates and the members of his suite, entered by the main door of the church, where the Cardinal donned the *Cappa Magna*. The General of the Dominicans met the party at the door and presented a crucifix, which Cardinal Farley kissed while kneeling.

A procession was then formed and started toward the high altar, the choir meanwhile singing the hymn, "*Ecce Sacerdos Magnus*." After a short prayer the Cardinal proceeded to the throne. A prothonotary apostolic then advanced and read the Papal bull assigning the Church to Cardinal Farley. Immediately after the reading the General of the Dominicans—the church is the principal one of this Order in Rome—offered homage to the Cardinal, kneeling and kissing his ring in token of obedience. He was followed by the Prior and all the Fathers of the Dominican convent attached to the church.

The head of the Dominicans then arose and addressing his

Eminence recalled the fact that the latter assisted in 1875, when the late Cardinal McCloskey took possession of this same church as his titular one. Nobody foresaw at that time, said the Dominican General, that Cardinal Farley would succeed Cardinal McCloskey as Archbishop of New York, or that he would re-enter the same temple himself as a Cardinal, and take possession of the same titular dignity.

"The new and old world rejoice in your promotion," said the Dominican General, addressing his Eminence, "and congratulate you. The Dominicans especially rejoice because of your kindness to them in America, where you have called them to share in the care of souls in your vast diocese. They rejoice also because the Holy Father has placed their principal church in Rome under your jurisdiction."

The Dominican General then recalled the fact that the first two Bishops of New York, Concannon and Connolly, belonged to the Order on which new lustre had now been brought. He concluded by expressing the hope that God would grant the Cardinal Archbishop of New York long life as the titular head of this church.

Cardinal Farley then addressed the General of the Dominicans in *Italian* as follows:

"Reverendissimo Padre Generale:

"Ringraziamo la Paternità Vostra delle belle parole che ha diretto alla nostra povera persona. È tutta bontà graziosa del Santo Padre averci inalzato alla porpora Romana. Ma più che ai nostri meriti personali siamo sicuri che Esso ha rivolto benignamente gli occhi alla nostra cara diocesi di New York, e a tutti gli Stati Uniti, volendo premiare nella persona dell' Arcivescovo la fede, la religione e l'attaccamento alla Sede Romana di tutti noi Americani.

"È vero, come Lei poco fa ha detto, che abbiamo ricevuto molti augurii e molte congratulazioni, ma l'augurio e le congratulazioni che ora ci fa la Paternità Vostra, ci commuovono estremamente l'anima. Il delicato pensiero richiamando alla memoria avere noi presenziato, nella nostra gioventù, la presa di possesso di questo titolo cardinalizio, ci richiama alla memoria

la santità di quel nostro predecessore, e al tempo stesso la povertà della nostra persona, ma il Signore Iddio, che *ludit in orbe terrarum*, ha voluto nella infinita sua misericordia sollevare dal nulla anche noi per metterci fra i principi della sua Chiesa. Sia sempre lodato dalla nostra pochezza, che dovrà sempre corrispondere, nel modo più energico possibile, alle molte e lunghe carezze di Dio benedetto.

“Molto lusinghevoli sono ancora le altre memorie che Vostra Paternità ha richiamato al nostro pensiero, San Pio V pur esso titolare, e così gli altri da Vostra Paternità nominati.

“Così pure siamo molto soddisfatti di possedere nella nostra Chiesa titolare il corpo di quella singolarissima Santa, voglio dire Santa Caterina, la quale tanto lavorò per riportare la Santa Sede a Roma, talchè oggi la onoriamo compatrona di questa città: e preghiamola ardentemente, continuamente, perchè oggi ancora protegga dal cielo Roma, la Santa Chiesa, il Sommo Pontefice Pio X, che tanto si adopera per l'incremento della fede e della religione.

“Ringraziamo poi delle belle espressioni usate a nostro riguardo per quel poco di bene che abbiamo creduto dover prestare ai suoi confratelli Domenicani in New York: e prometiamo loro di continuare la nostra assistenza e protezione.

“Da ultimo poi ci permetta esporre il nostro gaudio nell'assumere questo titolo cardinalizio di *Santa Maria Sopra Minerva*; Maria che ha avuto qui il tempio, sopra rovine pagane, sarà quella che, dopo aver vinto le antiche eresie, trionferà ancora, siamo certi, dell'attuale perversità del tempo, e vincerà tutti i nemici del suo benedetto Figliuolo.

“Questa è la nostra speranza, questa è la nostra certa fiducia. Maria ridarà la pace alla Chiesa, il trionfo alla Santa Sede, la gloria al Vicario di Cristo, Pio X.”

His Eminence next turned to the congregation and said in English:

“Dearly beloved:

“I have just assured the Father General of the Dominicans how profoundly grateful I feel to him for the kind and gener-

ous words addressed to me personally, all unworthy as I am, for I feel that it is entirely owing to the gracious condescension of our Holy Father that I have been raised to the exalted dignity of the Cardinalate of the Holy Roman Church. I am convinced that the Sovereign Pontiff had regard to the faith and piety and devotion to the Holy See of the diocese of New York and of American Catholics, more than to any merits of mine, in thus honoring the Archbishop of New York.

"I have indeed, as the Most Rev. Father has just said, received many congratulations from many sources, but the congratulations tendered by him I have felt very deeply; they have touched my inmost heart.

"He struck a tender chord when he brought to my recollection a memorable incident of my early priesthood. Thirty-six years ago it was my privilege to assist in this glorious temple at the taking possession of his titular church by the first American Cardinal, his Eminence John McCloskey, my illustrious and saintly predecessor in the see of New York. It brings before me one of the brightest scenes of my life, shadowed only by my deep sense of how far I have fallen short of the high standard of life and the example of holiness and of Christian humility set by him during a residence of twelve years, when I had the honor of assisting him, in a humble way, in the administration of the diocese. For it should not be forgotten on a day like the present, and least of all by one so closely associated with him that, when he had good reason to fear that he would be promoted to the archiepiscopal see of New York, he wrote a most pleading letter to the Congregation of the Propaganda, begging, in tones whose sincerity could not be doubted, that he would not be appointed, that he had none of the requisites demanded by such a high and responsible office. The proverbial wisdom of Rome judged otherwise, and his elevation to the Metropolitan throne which shortly followed, proved, through many years, that, notwithstanding his lowly estimate of himself, the Church's hierarchy still possessed, as ever, grand souls like Chrysostom, Basil and Gregory of Nazianzen; and he who had held himself so unworthy of promotion to the archiepiscopal see was, ten

years later, found worthy to be elevated to the dignity of the Roman Purple. His matchless eloquence was worthy of a Bossuet, or a Lacordaire: his prudence, his wisdom in counsel were universally recognized, so much so that the second Plenary Council of the United States was so permeated with his spirit that the Apostolic Delegate, the great Martin Spalding, Archbishop of Baltimore, did not hesitate to attribute to him the guiding spirit of that classical legislation which was the real foundation of all American ecclesiastical enactments. Yes! I can not but contrast, on a day like this, my poor merits with him so richly endowed; but the good God '*qui ludit in orbe terrarum*' has been pleased, in His mercy, to raise up even my humble self and to place me among the princes of His Church. May His Name be praised forever! And may we all strive with all the energies of our souls to correspond to the graces and favors which He so generously bestows!

"What inspiration, what a stimulus, and what a stay and support I find in the fact that as titulars of this church are such great men as Saint Pius V, the valiant and victorious champion and defender of the Church, when she stood in need of heroes!

"And not less consoling and encouraging is the thought that our titular Church holds within its walls the body of that wondrous woman, Catherine of Sienna, who prayed and labored so long and so successfully to bring back the Sovereign Pontiff to Rome, so that we honor her as a co-patroness of the holy city, and we pray fervently, and we shall not cease to pray that, from her throne above, she may protect Rome, Holy Church and the Sovereign Pontiff Pius X, who has done so much for the faith and for our holy religion throughout the Christian world.

"The Father General has been pleased to recall the services which I have deemed it only my duty to render to his brethren, the Dominican Fathers in New York; it is a pleasure to pledge myself, here and now, always to extend to these good religious that favor and protection which their zeal and their virtue so well deserve. Moreover, we can never forget that the two first bishops of New York, Mgr. Concannon and Mgr. Connolly,



INTERIOR OF SANTA MARIA SOPRA MINERVA, ROME



children of St. Dominic, and sons of ever faithful Ireland, went forth, with the blessing of the Vicar of Christ, from *Santa Maria sopra Minerva*, and that, less than a century ago, the little mustard seed of faith was carefully tended in our diocese by Bishop Connolly, the first resident Bishop of New York. There he found only three priests and a few thousand Catholic souls. The mustard seed so zealously nurtured by him has become the great tree, and under the shadows of its branches to-day are gathered a million and a quarter Catholic souls of every clime and color under the sun, who find shelter and food for their soul's refreshment at the hands of one thousand priests of God—a zealous and devoted clergy.

“I can not conclude without expressing my special joy and happiness in taking possession of this Cardinalitial Title of *Santa Maria sopra Minerva* dedicated to Mary, in whose honor was raised this splendid temple on the ruins of paganism, to Mary who, after having vanquished the heresies of old, will again, we are confident, overcome the errors of our own day, and bring to naught the machinations of the enemies of her Divine Son. This is our abiding hope, this our well-grounded trust, for it is under the patronage of her Immaculate Conception that the entire Church of the United States securely rests. Yes, Mary will again bring back peace to the Church and victory to the Holy See and glory to the Vicar of Christ, the happily reigning Pontiff, Pius X, whom may God long preserve! For this, beloved brethren, it is our bounded duty to pray incessantly. In your goodness I would also ask that you would remember earnestly in your prayers him on whose shoulders has been laid the burden of the charge of more than a million souls, for which one day he must render a strict account to Almighty God, and to which has just been added the grave responsibility that accompanies the sublime dignity of membership in the most august Senate of the world, the influence of whose acts must be felt to the ends of the earth, and down through the ages, until is heard the sound of the world's doom.”

His Eminence was the celebrant of the Pontifical Mass on Christmas Day in his titular church. His Holiness received

him in farewell audience on December 27, the Feast of St. John the Evangelist, the Cardinal's name-day, and on the day following his Eminence left the Eternal City for Naples, a large number of friends having gathered at the station in Rome to wish him Godspeed. His departure from Naples, January 5, was marked by another cordial demonstration of esteem for New York's Cardinal Archbishop. The vessel was arrayed in holiday attire with a large Papal pennant flying from the mast-head, there to remain until his Eminence had landed at the gate-way of his own city.

VI

NEW YORK'S "WELCOME HOME"

Preparations for the "welcome home" on a magnificent scale, under the direction of Rt. Rev. Mgr. Joseph F. Mooney, P.A., Administrator, were all but completed in New York, when his Eminence left the Italian shore. As the good ship "Berlin" steamed across the Atlantic, her wireless was in constant service receiving messages of cordial greeting to the Cardinal from passing vessels, and flashing despatches to New York all astir with expectation. The harbor of New York was reached on the morning of January 17, which dawned bright and mild, though zero weather prevailed but twenty-four hours previous.

The reception of his Eminence evades adequate description. The "Berlin," decorated with countless flags, was made the object of a marine ovation, as she passed up the bay and river to her berth in Hoboken. Here the committee of the clergy and the laity met his Eminence to convey him by special boat to the extreme lower end of New York City, where he alighted to be escorted to the cathedral.

Nearly half a million people, at mid-day, irrespective of religious belief, thronged five miles of perhaps the most important highway of commerce and wealth in the world, to do honor and reverence to the esteemed and beloved Cardinal Archbishop of New York. Along Broadway and Fifth Avenue, on which renowned thoroughfares the carriage of his Eminence passed,

traffic was suspended, and business was hushed. On mercantile houses, banks, hotels, office, and public buildings, the Papal colors were in conspicuous evidence. It was a triumphal procession of religion wonderfully impressive without the aid of military glamour, or even the symbolism of the Church's ritual. The soul of the multitude was moved as never before on the city's streets. The passing of the Cardinal mantled in the Sacred Purple and returning from the Eternal City typified the spiritual authority of the ancient Church "breathing," to use the language of a non-Catholic religious journal, "amid the automobiles, the telephones, and skyscrapers of New York, while on the inner ear fell the trumpet tones of the *Tu es Petrus, et super hanc petram aedificabo ecclesiam meam.*"

The enthusiasm of the faithful who had gathered in immense throngs near and around the cathedral was unbounded when the Cardinal stepped from his carriage to enter the sacred edifice. As his Eminence knelt before the consecrated portals to kiss the crucifix presented to his lips, an awed and profound silence fell upon the people who witnessed this act of humble adoration of the Redeemer. The ceremonial prescribed by the Church for the reception of the head of a diocese was carried out in every detail. Passing into the cathedral and escorted to the sanctuary by prelates and knights of St. Gregory, his Eminence ascended his throne and looked out upon his clergy and some seven thousand children of the diocese. The following address was then made by Rt. Rev. Mgr. James H. McGean, P.R.:

"May it please Your Eminence:

"Though our voices have just mingled with the plaudits that greeted you in the passage from the city's gate to your cathedral home, we, your devoted clergy, beg to be permitted to greet you within these sacred walls with our special tribute of welcome.

"Circling around you as you sit enthroned for the first time as Cardinal, where for many years past we gathered around you as our beloved Archbishop, we bid you with happy hearts a joyous home welcome after a long absence from us.

"Had the magnificent ceremony of installation taken place within these sacred precincts, as had those of your illustrious predecessor in the cardinalitial dignity within the walls of the old cathedral, we would have rejoiced as it would have kept you with us; but you were called to the Eternal City by our Holy Father as a special mark of his personal affection to receive from his sacred hands the insignia of your elevation.

"With lips we prayerfully bade you Godspeed on your outward journey of obedience, but in spirit we were with you all the days of your absence. We recognized the honors paid you on your passage across the ocean, accompanied by worthy representatives of our diocese.

"From Naples, where a whole populace greeted your arrival on the Italian shore to the entrance of the Holy City, the highest honors were lavished on you by peasant and noble, by prelate and prince, testifying reverence for your dignity, and recognizing in you a representative of the greatest diocese of the new world, and of the glorious country of which you were a distinguished citizen.

"Our hearts were replete with joy when we saw the greatest dignitaries of Rome vying with one another to make you 'at home' in the capital of the religious world, of which your merited elevation to a higher seat in the Church made you a citizen; but especially happy were we and even justly proud when in the venerable Sistine Chapel, the emblems of your office were solemnly bestowed on you by the Supreme Pontiff, Pius X.

Ever we knew that your Eminence was in union with the successor of St. Peter, as were always the Prelates of the United States, but we felt that this union by the momentous ceremony was strengthened, and that our noble city of New York was linked in the spirit of faith and of hope and of love to Rome, the Eternal City, Mistress and Teacher of the whole world.

"The imposing accompaniments of the great events to which we have most briefly alluded were described at length in the journals both of Europe and America, for they were events of world-wide importance. Especially, however, in our own city were our daily and weekly papers, irrespective of creed, of nationality or of race, the source of joy to all their readers by the masterly and enthusiastic description of events and of scenes relative to the honors conferred on one whom all in our land respected and loved.

"We now have your Eminence again with us. May we say that you have returned to a diocesan clergy, whose loyalty to their Ordinary has ever been in evidence in the past, and that now, when your relations have been made more intimate to the Chair of Peter, our devotion to your Eminence and to the duties to which we are severally assigned will evince, if it were possible, a closer and more immediate service to the Church of God, of which you, whom we so often addressed as our Most Reverend Archbishop are now, on your return to us, his Eminence, John Cardinal Farley."

His Eminence responding said:

"Dearly Beloved:

"I can only say that I thank you from my inmost soul for this splendid outpouring of personal respect and of Catholic devotion from a loyal and loving people.

"It is a fitting compliment of the magnificent ovation given me on my departure for Rome. The complete record of that Godspeed was in possession of the Holy Father on the occasion of my first audience, and your ardent faith as shown on that day touched his paternal heart to its depths. He recognized that it was inspired by your love for his own person, and for his high and holy office as Vicar of Jesus Christ on earth.

"Coming now from his sacred presence after having received from his own hands the insignia of the supreme dignity it was in his power to confer on your Archbishop; and after several private audiences in which he opened his fatherly heart as to a loving son; and after hearing that voice which seemed to speak in tones of inspiration in public consistory proclaiming to the world fearlessly his denunciation, as God's Vicar on earth, of the schemes of the Church's enemies, I have returned with a confidence more full than ever before that God has placed in the Chair of Peter a man after Christ's own heart, a man of providence by excellence, to meet the needs of time.

"But not only is that feeble old man calm and untroubled, but one sees that his placid insistence is founded on the profound faith of the saints, strong as adamant in the belief that God is with him and His Church as He had promised He would ever be.

"When the venerable Pontiff's voice rang out with an eloquence of emphasis and gesture that thrilled all present,—thousands, composed of cardinals, prelates, priests and laity, when he uttered the words of Isaias, 'The nation and the kingdom

that have not served you shall perish, but Thou shalt not end save with the ending of the world,' for, 'behold I am with you all days to the consummation of the world,' one could not help feeling that you were in the presence of one of God's prophets.

"And when more particularly he came to address the new Cardinals did one feel this with a force that could not be resisted.

"In explaining why the Sovereign Pontiff invited them to Rome, a procedure most unusual, the Holy Father quoted most happily the reply of our blessed Lord to the Disciples of John the Baptist when they asked Him where He abode, 'Come and see,' saith Christ. Thus did Christ's Vicar pathetically intimate that it was his greatest pleasure and consolation to have his most intimate friends and trusted counsellors come and visit him in his abode, and receive from his own lips the message of hope and light and love.

"And so he had for each of the new members of the Sacred College a message of cheer for themselves and their respective peoples.

"His message to the American Cardinals rang so true that I must render it to you every word as it came from his heart. Speaking to the Cardinals of England and Holland and expressing the trust that those outside the fold in their respective nations would be by God's grace returned to the mother that still loved and longed for them, he turned to us saying: 'And this hope smiles upon me most sweetly in the presence of you who come from distant America. The enthusiasm with which the intelligence of your elevation to the Sacred College was received, the demonstrations which were made for you by all classes of citizens, the acclamations accompanied with blessings, wishes and affectionate greetings on your departure from New York and Boston, and finally your triumphant passage across the ocean, protected by the Papal flag, afford me not only hope but certainty that the Lord on your return will multiply the fruits of your apostolate, and over that hospitable land which receives all the peoples of the world, and, with well-ordered liberty, provides for the universal well-being, the Lord will reign, and His glory will shine therein.' *Super te orietur Dominus et gloria ejus in te videbitur.*

"And therefore, beloved friends, do I feel encouraged, beyond the power of telling, as I assume my duties in my diocese, by these prophetic words of the Vicar of Christ; encouraged am

I indeed, in holding to the hope that the fruits of my apostolate and that of my zealous and devoted clergy will be blessed and bring forth fruit a hundred-fold in the years that are to come.

"This royal reception, so whole-hearted and so unexpected, which you have given in the fulness of your fervent Catholic faith, furnishes an added element of confidence to me, that your devotion and loyalty to the Successor of St. Peter will grow apace, and if plenitude can admit of increase, that more than ever shall you be worthy of the proud name of American Catholics, who yield to none others in the world in combining loyalty to God and country in the highest degree and fullest measure.

"The words of warm welcome, spoken so gracefully and so eloquently conceived by your honorable representative, the demonstrations of affection made with such unstinted measure, shall ever be treasured by me as a memory most dear. The record of it all will be forwarded to the Sovereign Pontiff and will add another joy to the heart of the venerable prisoner of the Vatican, to cheer him as a sequel to the happiness which the news of the manner of your Godspeed to me did, on my departure two months ago.

"It will gladden his heart, as it does yours, to know that as we sailed out from our own glorious bay of New York under the ægis of the Pontiff's own flag and bore it across the Atlantic to Europe, so under the same standard bearing the keys of Peter, did we cross safely on our return voyage blessed by favoring winds, thank God, and waited on by the unlimited courtesy of the steamship company.

"It remains only to thank the good God for His constant care and protection of me and mine during the dangers of sea and land."

The function closed with Benediction of the Blessed Sacrament and the singing of the *Te Deum*.

When night fell, on that eventful and memorable day, the city was to witness an unparalleled scene of splendor in the illumination of the cathedral. The exterior of the edifice was strung with 50,000 electric bulbs following its delicate Gothic architectural lines from the foundations to the cross-crowned spires. The spectacle was wonderful, inspiring, and never-to-be-forgotten. For over a week hundreds of thousands came from

far and near to view this extraordinary expression of spiritual joy on the part of Catholic New York.

VII

CATHOLIC LAY DEMONSTRATION

The Catholic laity of New York, furthermore, convened in mass-meeting on Sunday evening, January 21, at the Hippodrome, which was filled to its utmost capacity, with seven thousand in the auditorium, and one thousand on the platform. Over fifteen thousand were gathered outside unable to obtain admittance. His Eminence occupied a throne erected in the center of the stage. Hon. James A. O'Gorman, United States Senator from New York, presided, and after stating the purpose of the meeting to be to congratulate his Eminence and publicly thank the Holy Father, introduced the following speakers:

Hon. John J. Delany, Justice of the Supreme Court of New York, on "The Rev. John M. Farley, the Priest";

Hon. Michael J. Mulqueen, President of the Catholic Club of New York, on "The Rt. Rev. John M. Farley, D.D., the Bishop";

Hon. John G. Agar, on "The Most Rev. John M. Farley, D.D., the Archbishop";

Hon. W. Bourke Cockran, on "His Eminence John Cardinal Farley."

Hon. Leonard A. Giegerich, Justice of the Supreme Court of New York, presented the following resolutions, which were unanimously adopted:

WHEREAS, our Most Holy Father, Pope Pius X, has been pleased to elevate to the dignity of the Cardinalate our well-beloved Archbishop Farley, thereby deservedly rewarding our distinguished Metropolitan, and at the same time conferring upon each of us an honor and a pleasure which every Catholic of New York had long and anxiously desired. And

WHEREAS, our co-religionists throughout the land and the public in general and the press have shown a sympathy and a delight in our joy, which have largely enhanced our already very great pleasure,



ST. PATRICK'S CATHEDRAL, NEW YORK, ILLUMINATED AT NIGHT IN HONOR
OF CARDINAL FARLEY'S RETURN FROM ROME

11

THEREFORE, BE IT RESOLVED: That we thank most cordially the Sovereign Pontiff, Pope Pius X, for this signal proof of his favor; that we renew our pledges of loyalty to the See of Peter; that we sympathize with him in his trials, and that our most fervent prayers shall always ascend to the throne of Heaven for his long continued health, strength and success, in the labor of "renewing all things in Christ."

AND BE IT FURTHER RESOLVED: That our gratitude goes out warmly to all our fellow-citizens of the United States, assuring them that the good-will they have manifested is cordially reciprocated by us; that we stand ready to join with them in all things that are calculated to elevate citizenship and to promote the welfare of our common country, for whose honor we hope to live, and in whose defense, if necessary, we are prepared to die.

AND BE IT FINALLY RESOLVED: That we congratulate his Eminence Cardinal Farley upon his signal and well-merited honor; that the respect and the co-operation we owe him will be even more clearly demonstrated in the future than in the past; that we hope the graces of the Cardinalate will give him still greater strength of mind and of body; that we wish him health and happiness and length of days, pushing to completion the great works for God's glory and the people's benefit which he has inaugurated, and enjoying the love and the confidence of all, in his high position as the Cardinal Archbishop of New York.

When the resolutions had been adopted by a resounding "aye," Senator O'Gorman turned to the Cardinal and requested his Eminence to speak. As the Cardinal rose, the great audience stood up with him, and again was repeated the scene of enthusiasm that greeted his entrance two and a half hours before. While flags were waved and cheers filled the Hippodrome with tumult, the Cardinal removed his *berrettum* in acknowledgment. Finally, when the people resumed their seats, his Eminence, in a clear, strong voice, said:

"Dearly beloved Prelates, Reverend Fathers, Ladies and Gentlemen:

"The lateness of the hour at which we have arrived warns me to be brief, and perhaps it is fortunate for you, because, were it in my power to translate into suitable language the

thoughts that fill my soul to-night, there is no telling when this distinguished and vast assemblage would reach their homes.

"I thank the eloquent speakers most cordially for the kind things which they have said to me, and I only trust that the recording angel, when my time comes to render an account of my stewardship, will deal as kindly with me, and gild the facts of my poor, useless life with as fine gold of friendship as have my friends, the speakers, this evening.

"This splendid demonstration of which I have been the object following so closely on the magnificent outpouring which I witnessed a few days ago in the streets of this, my metropolitan city, has told me things that I had never dreamed of before. I knew I had the respect of my people and their reverence and their well-known obedience. I even presumed at times to feel that I had their affection, their love; but I never, in my most enthusiastic and indulgent moods, believed in the measure or the degree that it has been manifested to me; this has always been until the present an unknown quantity to me.

"But, ladies and gentlemen, I am neither vain enough nor simple enough to take to myself the credit of all these wondrous manifestations of affection and devotion. No! The Holy Father is the one to whom all this is directed, and underlying your devotion to him your own great Catholic faith. The Holy Father has been pleased to elevate your Archbishop, all unworthy as he feels he is, notwithstanding all that he has heard about himself this evening; the Holy Father has elevated him to be a member of the most august Senate in the world, and you appreciate that. He has taken him into his most intimate confidence, made him his closest counselor, and conferred upon him a power which no one else in the world but the Holy Father, the Sovereign Pontiff, the Vicar of Christ, could confer, that of participating and confirming, in whatever measure may be allowed him, the choice of selecting the one who is to sit in the Chair of Peter and govern the Universal Church, whose acts will extend to the very ends of the earth in their influence, and go down the ages to the end of the world. This is a high honor, but, O God! what a high responsibility! And on that account I am consoled by this magnificent audience, because I feel that I have the prayers, and will have the prayers of my people with me, in every contingency that may follow what has occurred to me of late.

"It is the faith of the people of this city and diocese that the Holy Father intended to recognize. He knows, as he said to

myself, and he said it afterwards publicly, that this is the most hospitable land in the world, that receives all nations in its embrace and unites them in a well-ordered liberty, and makes universal provision for their well-being; and on this foundation the Holy Father builds his hope of a magnificent extension, an amplitude of fruit, from our apostolate in the future. Therefore, it is that he meant to show to you and to the people of the whole United States, what confidence, what respect, what love and admiration he had for our country and its institutions. While the Church has grown, flourished, extended, cast its roots deeper perhaps than anywhere else in the same space of time during the half of the century just passed, he has confidence that it will be surpassed in the future, in the knowledge he has of the marvelous sacrifice made by the people of this diocese, not to speak of any other. He knows that a little before the date of his own birth, when the first bishop was appointed here he found only three priests and a handful of people, but since then, in the space of a century, which is only the space of a breath in European history, one might say, the Church has grown and extended in this city alone a thousand, many thousand fold; from three priests to a thousand, you might say, and from a handful of ten or fifteen thousand souls, we are here a million and a quarter in this city alone, filled with cathedral, churches, schools, hospitals, orphan asylums, institutions, and men and women devoted to the care of them. For the mitigation of every ill, ignorance, pain, sorrow, lunacy, whatever ills may occur to mankind, this city perhaps is richer than any other city I know of, and I have traveled much.

"The Holy Father feels that all this has been the result of the sacrifice of the people of this city, and not entirely from the sacrifice of the wealthy, but most largely from the sacrifices made by the poor, and this thing, sacrifice, is the test of love. Love begets union, and union necessarily propagates itself. Consequently, his hope in the future of the Church in this country is unbounded.

"These are the reasons, dearly beloved friends, why the Holy Father has so honored you and me. This is your victory, this is your triumph, this is your consolation, as much as mine. And may these things that I have recounted, which are the result of your sacrifices, be your consolation in life, your strength in your last hour, and your reward in eternity.

"With these few words, not to detain you further at this late hour, I shall impart to this assemblage the Apostolic Benedic-

tion, which I was authorized to give to my people on my return."

The whole audience, clergy and laity, knelt while the Cardinal pronounced the Apostolic Benediction.

VIII

SOLEMN RELIGIOUS FUNCTION

The solemn religious ceremony to commemorate the elevation of the Cardinal Archbishop took place on Thursday, January 25, in the Cathedral. After a most imposing procession of the Cardinal's committee of the laity, of collegians, seminarists, clergy, prelates, and some twenty bishops, the Most. Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia, entered as celebrant of the Pontifical Mass, his Eminence Cardinal Gibbons following. When all present had taken their places, his Eminence Cardinal Farley, attended by the prelates of his curia, twenty of the older pastors of the diocese, and Knights of St. Gregory, passed into the sanctuary and ascended his throne. Rt. Rev. Thomas F. Cusack, D.D., Auxiliary Bishop of New York, preached the sermon.

Before beginning his sermon the Bishop read from the pulpit the following cablegrams from the Vatican. The first was received from Cardinal Merry del Val in reply to a cablegram sent on the arrival of Cardinal Farley in New York, January 17:

VATICAN, ROME,
Jan. 19, 1912.

CARDINAL FARLEY, *Archbishop of New York*:

"The Holy Father is most happy to learn of your Eminence's safe arrival home, and of the impressive public demonstration of welcome and respect from citizens of all classes and creeds on your return to your own country for the first time with the insignia of the cardinalate. His Holiness, deeply gratified and rejoicing with your Eminence and your city, most gladly imparts the Apostolic Benediction."

(Signed) CARDINAL MERRY DEL VAL,
Secretary of State.

The second cablegram was received from Cardinal Merry del Val in reply to a cablegram sent after the Hippodrome meeting, January 21:

CARDINAL FARLEY, *Archbishop of New York:*
Archbishop of New York:

"Your Eminence will be gracious enough to thank, in the name of our Holy Father, the Catholic laity of New York, who have so magnificently celebrated in extraordinary and enthusiastic numbers your return from the Eternal City with the cardinalitial dignity, and who, at the same time, have taken occasion to express in no uncertain manner their loyalty, reverence, and affection towards the Holy See. It gives me much joy to have your Eminence communicate to your people the Apostolic Benediction of his Holiness and to add my own heartiest felicitations."

(Signed) CARDINAL MERRY DEL VAL,
 Secretary of State.

The text of Bishop Cusack's sermon:

"He exalted Aaron, his brother, and like to himself of the tribe of Levi. He made an everlasting covenant with him and gave him the priesthood of the nation and made him blessed in glory. And he girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire.'"—*Ecclus.* xiv, 7, 8, 9.

"*Your Eminences, Most Reverend, Right Reverend and Reverend Fathers, and Brethren of the Laity:*

"The Book of Ecclesiasticus, from which my text is taken, bids us to 'praise men of renown,' because God shows His glory through them—His dominion—His power—His wisdom. The Holy Book then proceeds to narrate the praiseworthy deeds of those men who deserved well of their nation: Enoch, Noe, Abraham, Isaac, and Jacob—and then passing from these progenitors of the chosen race to Moses, their great lawgiver and teacher, marks him as worthy of special praise because he gave them for their high-priest Aaron his brother.

"Were I to-day to put myself in the place of the Sacred Writer, and accommodate myself to the changed conditions of names and times, and having in mind the grateful attitude of the people, I would substitute the name of Pius, the Vicar of Christ,

for Moses, and for the name of Aaron would write John: for Pius has exalted John, his Levitical brother: has given him the glory of this highest ecclesiastical honor, which makes his priesthood impart a distinction to the whole nation, while it clothes him with a majesty which befits a Prince of the Blood, a brother of the Apostolic ruler of the Kingdom of God on earth: 'and he girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire.'

"An honor is measured according to the dignity and station of the one who confers it. For this reason a great principle lies at the root of this celebration to-day. Ritual and ceremonial must always rest on doctrine to have any meaning, and the doctrine which gives point to this celebration is for Catholics a most fundamental one. Our natural desire to honor our beloved Cardinal for his own sake, for his personal qualities, for his earnest zeal, for his fidelity to priestly ideals, as a teacher of public morality, as the protagonist of Christian education, as the successful administrator in difficult affairs—our desire to honor him for his personal worth—would eminently justify an impressive celebration and give an outlet to our jubilant thankfulness. But over and above that natural desire, and underneath that natural impulse of children to express their joy at their father's enrichment, there is our faith in the doctrine of the divine authority of Peter's successor to rule the Church of Christ—that he is the Vicar of Christ—which belief so enhances every gift and every honor from Rome that its appreciation becomes an act of religion, which does not indeed rest on Peter's Chair as its object, but is translated to the throne of the most high God and Jesus Christ His Son. We honor John because of Pius; we honor Pius because of Peter; we honor Peter because of Christ; we honor Christ because He is God. We honor Christ, then, through our Cardinal to-day. That is the reason why we are in this great cathedral; that is why the solemn chant and sweet music, symbolic lights and mystic incense, and stately ceremonial are all used to express our belief that Christ has a vicar who is the foundation-stone of the temple of God on earth; who is the key-bearer of the Kingdom of Heaven; who is the universal shepherd of the whole flock of Christ which he feeds with the Gospel of Truth.

"It is easy for us Catholics to give assent to this doctrine; it is so scriptural; it is so apostolic; it is so reasonable to believe that it must be so in a Church intended by its Founder to form one Christian family in the whole world, with 'one faith, one

Lord and one Baptism'; just as there is one constitution and one president in the country, one governor in the State, one chief magistrate in the city. The point of contact of Christ's organization on earth with its invisible head in heaven is Pius the Tenth, its visible head on earth. That is the reason why we esteem this signal honor which has come to our diocese and to our city, by which our Father in Christ, our beloved Archbishop, has been adopted into the intimate official family of the Pontiff who now sits in the Chair of Peter. To be of the sixty-four chosen ones in a society of two hundred and fifty millions of all races and colors and tongues is indeed an honor.

"There is also what I might call an accidental increase in the honor conferred on his Eminence in this, that it comes from a Pontiff who has endeared himself to the heart of Christendom by his natural loveliness, and by that pious care that seeks to bind us to the service of Christ by those means that feed the aspirations of the heart for union with God. This is the Pontiff who rules with gentle sway, who, with kindly heart and meek expression and sweet word, draws his children with the strong cord of affection to that devotion and obedience which are required in the service of the Lord. This is the Pontiff who gives the needs of little children an equal place in his thoughts with the weighty affairs of State and legislates for their greater spiritual development and breaks for them 'the living bread that came down from heaven,' and feeds the very babes in his anxious care to bring up a progeny inter-penetrated with the grace and spirit of Christ. This is the Pontiff who has saved the faith not only of the Catholic but of the entire Christian world, the unsleeping lookout aloft who warns the world against that modern renaissance of ancient heresies—that naturalism that robs faith of its certitude and its motive and ruins the objective reality and stability of truth, and reduces the supernatural to a mere name. This is the Pontiff whose great heart throbs in sympathy with every human need—universal peace, the reign of law, social justice. Like the doors of this cathedral, which open wide to-day to welcome you to participate in our joy, his arms are open to clasp to his bosom the entire human family and give his earnest aid to every uplifting effort.

"Every honor springs from a reasonable motive, and it is not difficult to assign the reasons for this gracious benevolence to us—the person who has been exalted, the city that has been signalized, the nation that has been dignified, all and each of itself supplies an adequate motive. It would embarrass his

Eminence were I to detail in public speech the qualities which make him supremely worthy. As a Cardinal is a member of the Senate of the Church and one from whom the Holy Father seeks counsel in his difficult position, he must have found in this counselor those qualities given in Holy Writ to guide one in the choice of a counselor: 'Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with the ungodly of piety. But be continually with a holy man whomsoever thou shalt know to observe the fear of God, whose soul is according to thy own soul.' Holiness, the love of justice, and the fear of God—what better can be found in any man? 'Whose soul is according to thy own soul.' Indeed in all things is the soul of his Eminence according to the soul of His Holiness. But, witness one thing—the earnest care of the children. More than half a hundred schools opened in ten years through his earnest pleading. Each Archbishop of New York seems to have aimed at some special need during his incumbency, some special work which characterizes his rule and fixes it in the history of the diocese as peculiarly his. The first Archbishop broke the shackles of an undue interference under which the spiritual activities of the Church were grievously hampered: he went out like a crusader armed for battle, and he won. The second Archbishop went out as a man of peace and by the unction of a gentle personality healed the irritations of conflict, attracted public respect and built up on the territory conquered by his predecessor. The third Archbishop characterized his rule by the refinements and decorum of public worship and the well-balanced movement of administrative order, and the present incumbent by the earnest and constant extension of Christian education. In the Providence of God, each step in each administration prepared the way for the next administration. The conditions in each ruler's time sounded the note for his activity, and there they stand distinct notes in a gamut of harmonious development which has made this see of New York a model for the whole country, and second to none in Christendom for practical Catholicity, and promising for the future even greater achievement, for the children in greater numbers are being trained and they will be the stones of the future temple of God; they will be the four-square men upon whom will be lifted both the cross and the flag. When God's battle will be fought against the growing evils of this time they will be found standing shoulder to shoulder for faith and morality, and should social unrest or revolution threaten

the seats of authority they will hedge them round like a wall of brass, for they are taught that all authority is from God, and that around the foot of the cross is entwined the flag of the country.

"A second motive for the honor we celebrate is our city and diocese—a million and a quarter of faithful men and women, proud of their Catholic inheritance, not Catholics in name alone, but Catholics in deed—loyal, generous, and devoted. Seek them where practical Catholics are found—at the Communion rail—and there you will find them feeding their souls, their hopes, and their love of God on the Body and Blood of the Lord. Test them by the concrete evidence of beautiful churches, efficient schools and institutes of learning, ample asylums and hospitals. Religious communities of devoted men and women, a full regiment of priests, and no endowment for all this but the generous hearts of a faithful people.

"And our country! It is not too much to say that all good men, Catholic and non-Catholic, the country over appreciate the distinction; for it proves to the world that that Church which was present at the birth of every European nation and blazed the way for their civilization, has recorded its judgment that, in the one hundred and thirty-five years of our national life, we have grown to equal prestige with nations a thousand years older, and, however much individuals among our fellow-citizens and fellow-Americans may differ from us in their religious belief, they know that the Catholic Church is the greatest recorder of the events in every nation's life, for she has her share in the life of all of them and her memory goes back nineteen hundred years. Her Founder made her an all-nations' Church with an all-time commission, and in every country you will find her taking count of every change, adapting herself (not her faith, for that never changes, but her exterior mode of life) to the demands of every environment—autocracy, constitutional monarchy, and republic—and the head of that Church has seen our broad country giving shelter to the exiles of every race, has seen them enjoy the liberty of freemen in peaceful possession of the fruit of their toil while they fill the land from ocean to ocean; has seen the Church itself, persecuted abroad in the age-long battle with the powers of darkness, welcomed here; has seen the protecting shield of our Constitution fending off the religious persecutor and guaranteeing by law the right to worship God in peace and freedom; has seen the Catholic family grow from a handful to many millions with

their churches and schools in every village. And that head of that undying Church has found our country worthy not of one but of three representatives in the highest council of the world.

"Thanks be to God then to-day for the honor we have received in the elevation of our beloved Archbishop; thanks be to God for the distinction conferred on our city and country; and, most of all, thanks to God for the blessing enjoyed by the whole Catholic world in having as its ruler the present Holy Father.

"When his shoulders are bruised by the heavy cross of his position; when ungrateful children in other countries turn their hands against him; when he sees their governments giving license to the godless and bondage to the faithful; when he sees them exiling nuns and confiscating churches, may you, my dear brethren, be his consolation; and when he looks across the western sea towards our great country and sees devoted, loving hearts in all his children; when he sees his name held in veneration; when he sees his mandates observed with ready obedience; when he sees his exiled nuns in peaceful prayer and working their deeds of mercy, we can in turn look toward Rome and see him lifting his eyes toward heaven and saying with St. Paul: 'Blessed be the God and Father of Our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation.'"

After the Mass, Rt. Rev. Monsignor Lavelle, V.G., representing the clergy, made the following address:

"Your Eminence:

"Happy as children whose father has been crowned; triumphant as soldiers whose general has led them to glorious victory; honored as though each of us were himself the recipient of the Sovereign Pontiff's highest bounty; your thousand priests of the archdiocese of New York tender you our congratulations, rejoice in your elevation to the Cardinalate, pray for you long life, happiness, prosperity, and grace; offer you our hands, our heads, and our hearts, and stand ready with even more alacrity than ever before to follow your lead for the glory of God, the extension of Christ's Kingdom, the perfection of the Church's work, our own sanctification, and the welfare of immortal souls.

"The message from the Holy Father which brought the news of your elevation, had been long and ardently desired by us all. We knew so well your fine intellectual and spiritual qualities, as displayed in the government of this archdiocese, that we

wished to see yourself and your work stamped with this mark of the highest approbation you and it can receive on earth. Besides, we felt confident that your rare abilities and large experience would be most valuable in the councils of the Universal Church, to which your seat in the Senate of Cardinals now admits you. Our gratitude to the Holy Father is boundless. Over the seas we waft our message of thanksgiving, assuring the Vicar of Christ, Pope Pius X, that this act of recognition and reward will strengthen our arms and support our energies as long as God permits us to remain upon the earth.

"The relations existing between your Eminence and your clergy are ideally beautiful. Whilst full of respect for the elevated dignity of your office, and for your own personal worth, we look upon you as part and parcel of ourselves. To us you are the competent, directing head of a complete ecclesiastical body, of which we are the obedient, willing, and loving limbs and members. You have lived in New York for more than fifty years. You have studied in the same schools as we. You have passed through every phase of a priest's life. You have smiled upon our mountains of gladness. You have wept in our valleys of tears. You were assistant priest at New Brighton in the buoyant days of your early youth, and your name is still in benediction among the people of that flourishing parish. For twelve years you were secretary to the great Cardinal McCloskey, lightening his labors and facilitating, courteously and sympathetically, our intercourse with him. You were pastor of St. Gabriel's for eighteen years, in constant contact with the very heart's blood of the people, learning and providing for their every want, and giving us an example of a great, untiring, devoted, successful, and pious shepherd of the flock of Christ. In 1891 you were appointed Vicar-General of the archdiocese. Immediately the force of your zeal and industry made itself felt in the administration, and for years you were the support and the comfort of Archbishop Corrigan. In 1895 you were consecrated Auxiliary-Bishop of New York. In this higher office your energies expanded with your larger field. You aided the great Archbishop not only in his administration, but also in his ceremonial duties. You gave inexpressible joy to him as well as to the priests and the people by your feat, at that time unparalleled, and since then surpassed only by yourself, of raising within a few months \$300,000, to clear from debt our seminary at Dunwoodie, on the occasion of Archbishop Corrigan's episcopal silver jubilee. When that distinguished prelate's holy

and useful life was cut short by the decree of Divine Providence, the hearts of all turned to you as his successor. And when the wish and the vote of all were ratified by the Holy See, our sorrow was changed into joy. We knew that great as might be our loss, we could lift up our hearts with courage and confidence since the Holy Ghost, acting through Pope Leo XIII, had confided the Church of New York to such confident and strenuous hands.

"Your Eminence came to no neglected pasture, to no unfallow field. Great Bishops and Archbishops whose names are enshrined in history; noble priests who, individually, may pass from human memory, but whose deeds are recorded on high; responsive, generous, God-loving people, working in an atmosphere of true liberty, had already organized the archdiocese of New York to a degree of efficiency which made it an object of admiration in the eye of the Catholic, and even of the non-Catholic world. Your immediate predecessors were Archbishop Hughes, the hero; Cardinal McCloskey, the sage, and Archbishop Corrigan, the saint. To have held this portion of the garden of the Lord at the point of fertility and productiveness to which they had brought it, would be in itself a great achievement. But your Eminence has done more. Not only have you suffered no flower or fruit, or tree or shrub to wither and decay, but you have added to their beauty, to their number, and to their variety. On this day of days, when we are particularly placing the caption upon all the expressions of respect and of love which your exaltation has aroused, it will scarcely be counted a fault in us if we do violence to your humility by declaring to the Holy Father, and the Church in general, to our fellow-citizens and the world at large, the reasons, founded in your beneficent administration, why our joy has broken all bounds and wherefore your return from Rome to us has elicited expressions of popular delight, so remarkable and so sincere.

"You have given us for ten years a spiritual government of peace, happiness, and prosperity, high spirituality and great progress. You inaugurated the policy of giving young priests their first parishes in the country districts and promoting them later to the more difficult and responsible care of the churches in the city, thus securing the best service for the people and the finest training of, as well as the highest stimulus to, the energies of the clergy.

"You established Cathedral College, that splendid nursery for the priesthood which has already more than 300 students,

and which is a powerful aid in developing the strongest forces of all our other collegiate institutions.

"You organized the work of the Catholic Encyclopedia. It is no exaggeration to say that you were the indispensable, animating cause of its great success. The result is that, for the first time in history, Catholic faith and fact can be found embodied in our English tongue, the language now most widely spoken throughout the world.

"You recognized from the beginning the great fact that Catholic education is the most powerful influence under Divine Providence for the preservation and spreading of the Faith. You have enlarged the number of our elementary schools by nearly fifty per cent. You have fostered the beginning of our high schools. You have been the true friend of all colleges. And in union with your distinguished colleagues you have had a large part in bringing about the prosperity which now shines brightly over our great Catholic University at Washington.

"For the better spiritual care of the people you have greatly enlarged the number of parishes. Realizing that the quality and the quantity of the work is in proportion to the efficiency of the instruments, you have striven and prayed from the day of your consecration for the greater spiritualization and sanctification of the clergy. With this end in view you have superintended the seminary; you have attended all our retreats; you have maintained the regularity of the theological conferences; you have spoken to us from your heart of hearts upon points with regard to which improvement could be made. And, above all, you devised and established that splendid practice of the monthly recollection of the priests, which we all love, whose benefits we have felt, and the effect of which, we hope, is reflected in our lives and in our work.

"You organized the celebration of the centenary of the diocese in 1908 on a scale which made us all prouder than ever before of our faith, and which elicited the highest respect for the Church from our fellow-citizens who are not of the Fold.

"With rare courage you undertook the difficult task of bringing about the consecration of the cathedral. You had so thoroughly gained the confidence of the people, that with comparatively little difficulty you collected the sum of \$850,000, freed the cathedral of debt, and consecrated this sacred edifice to God forever, in presence of a happy people, an applauding clergy, a major portion of the Episcopate of the United States, and three Cardinals of the Holy Roman Church.

"Throughout the entire period since you assumed the office of Archbishop, you have been the ardent promoter of special works for the benefit of those who are most needy, whether from a spiritual or temporal point of view. Seventeen different languages are spoken among the Catholics of New York. Many of these people are but recently arrived in the United States. But every one of them has been received with open arms by Your Eminence. They have churches, priests, schools, and other institutions of their own. You have encouraged the St. Vincent de Paul Society; provided the army, navy, police, and fire departments with zealous, enthusiastic chaplains. You have established a mission for homeless men; perfected the spiritual care of prisons and hospitals; installed day nurseries and settlements; organized, specialized, and co-ordinated all our works of beneficence through the Association of Catholic Charities.

"Not content with laboring for the sanctification of your own people, your heart had gone out to the millions who have not yet been blessed with the light of faith. Through your wise planning our people were made generous to the foreign missions. You raised New York's contribution to the Propagation of the Faith from a comparative trifle to \$110,000 last year. And you have already planned the establishment of an Apostolic College to educate missionaries for foreign and heathen lands. Amid these and all your other works, you have been to us priests, a model, a father, and a friend. We have seen you cultivating every virtue and practice that should adorn and characterize our lives. You have comforted us in our trials; you have encouraged us in our triumphs; you have manifested for the youngest and least important, as well as for the eldest and most distinguished of the clergy, a real affection which has brightened our lives and impregnated us with a spirit of willingness to brave every danger, and despise any obstacle, while you are our leader, our chief and guide. Our most fervent prayers go up for you to-day and all days that the happiness and success of your life shall constantly increase and last for many years. We hail you as the great ecclesiastic who has exercised every function in the sacred ministry, and shed splendor upon them all, as the father of the poor, the shepherd of the people, the ideal of the priests, the wise and able counselor of the Vicar of Christ, and well and deservedly, the beloved Cardinal Archbishop of New York."

On behalf of the laity Hon. Victor J. Dowling, Justice of the Appellate Division of the Supreme Court of New York, spoke as follows:

"Your Eminence:

"To the faithful laity of this archdiocese no greater joy could have come than that aroused by the event which, world-wide in its interest, has special relation to our own community. For while the universal Church feels the deepest concern in the personality of those who are called by the Supreme Pontiff into the circle of his immediate advisers, the first sentiment of the flock whose head has been so exalted is one of joyous gratitude, not only that he ranks among the Princes of the Church, but that his services in the cause of true religion have so fully justified his elevation. Knowing well the extent to which your initiative, stimulus, and example have, under the Providence of God, contributed to the present flourishing state of the Church in this great community, our delight is the greater that these results should have merited the attention of the Holy Father himself.

"But it did not need this new evidence of his paternal affection and watchfulness to confirm our heartfelt devotion to him and to the Chair of St. Peter. Seeing in him the true priest and unyielding champion of the right, our hearts have gone out in sympathy for the affronts which he has received because of his defence of the cause of religion and his unwillingness to temporize with the powers of evil. Recognizing in him the Vicar of Christ upon earth, we rejoice that you are called upon to stand by his side and share with him the heat of the battle, and that it will be your privilege to convey to him an unfailing message of sincere and unalterable loyalty from the followers of the true Church in this great Republic. May the knowledge of that loyalty which you have so touchingly expressed to him, prove a source of consolation amid the sorrows caused by the contemplation of the difficulties in which men are involving themselves and their governments, by their refusal to recognize authority, either divine or human.

"Here in a land where true liberty has never yet descended into mere license and where respect for authority has led to a nation's growth unparalleled in material prosperity, the progress of the Church has kept pace with the advance of the Republic. From the discovery of the New World under the impulse of a

desire to spread the knowledge of the great truths of Christianity, every step in its history has been attended by the heroism, sacrifice, or valor of Catholics. Where a century ago their numbers were so small as to be negligible, to-day from every hamlet the sound of the universal prayer rises in unceasing succession, and the sun bathes with golden splendor, in its daily course, an endless elevation of the cross which Catholic discoverers bore on their standards as in their hearts. Here in the land their courage, zeal, and steadfastness redeemed from savagery, is the safest refuge and greatest hope of that same cross, beneath the shelter of the flag which it sanctifies. Here fifteen millions of the faithful, with their hearts filled with unspeakable gratitude, strive to make their souls a shrine and temple of the living Christ.

"Nowhere can the marvelous development of the Church be better appreciated than in this Metropolis. When the first of your illustrious predecessors to reach his see arrived in 1815 from the Eternal City there were but four priests to serve the spiritual needs of the Catholics in New York State and most of New Jersey, who in this vicinity numbered seventeen thousand. Within a century has come this marvelous growth, which has scattered churches, convents, monasteries, colleges, schools, orphanages, homes for the aged and charitable institutions of every kind over the entire diocese, served by a thousand priests and nearly five thousand religious and meeting the spiritual needs of a million and a quarter of the faithful. Despite the varying character of its population, this is still numerically the greatest Catholic center in the country.

"During its history this diocese has had reason to be thankful to God for the great administrators whom He has vouchsafed to give it and who by their firmness, courage, foresight, and prudence have so directed its affairs that the Church has grown not more steadily in numbers than in the confidence and respect of the entire community. Among the great Bishops and saintly priests who have graced our records, the laity have found leaders and counselors who have contributed not a little to their success in life. In Archbishop Hughes was found the greatest churchman the country had known since the days of Bishop John Carroll, and who by his eloquence and fearlessness asserted and maintained the rights of the Church and of the naturalized citizen at a period when a less courageous leader might have allowed progress to be retarded for another generation.

"Therefore have the laity been favored with every incentive

to respond cheerfully to every call made upon them by their spiritual superiors, who have uniformly commanded their respect, confidence, and admiration; while the relations between Bishops, priests, and people have been those of thorough harmony and close accord. That those relations still subsist in the highest degree must be apparent to even the most casual observer of the demonstrations which have marked Your Eminence's public appearances since your home-coming.

"And now you are in your true home—the sanctuary. This magnificent cathedral, the most ambitious effort to provide in the Republic a fitting temple to the Most High, is the visible culmination of the material progress of the Church. With it are imperishably connected the names of some of your predecessors, who have each left a significant step in the progress to serve as his memorial. It was Archbishop Hughes who located the site and determined that here, in what then seemed a section too remote for any development, a great fane should arise; it was by him that the corner-stone was laid and the foundations finished. It was Cardinal McCloskey who had the felicity of witnessing the practical completion of the structure and its formal dedication. It was Archbishop Corrigan who saw it in its complete glory and who initiated the rounding out of its architectural scheme in the Lady Chapel. And yet in this work of construction and completion Your Eminence, although modestly retiring from public view, proved a potent factor. As secretary to the Cardinal your practical management paved the way for the dedication, on which occasion, as master of ceremonies, you saw the culmination of the labors of which you had performed so large a part, and in which your interest never ceased while you were Auxiliary Bishop until, as Archbishop, you crowned the sum of your achievements by raising the fund with which to pay off the large remaining indebtedness and thus made possible the full consecration of this wonderful structure to the service of God.

"As we now view you, there would seem to hover around you the forms of those whose hands you upheld, whose labors you lightened, whose burdens you helped to carry. As secretary and master of ceremonies for the first American Cardinal, you were ever by that throne which you now grace. It was you who drew forth the 'berrettum' and the letter of the Secretary of State to His Holiness, when for the first time an American citizen became a Prince of the Church. Above us to-day still hangs suspended the visible evidence of that dignity, so gra-

ciously bestowed and so nobly justified, and which by custom shall there remain until it molders into dust not less completely than its departed owner—a symbol of mortality and still a reminder of departed greatness as well as a presage of future rewards for the worthy. And it is singularly appropriate that within its shadow we should rejoice in the second bestowal of the great dignity upon one so intimately associated with its first recipient, and whose motto, *Non Nobis Domine*, bespeaks the modest self-effacement of which his labors for this sanctuary are an instance. Not without reason did the Holy Father assign as your titular church *Santa Maria Sopra Minerva*, of which your beloved predecessor was also the patron.

“We felicitate Your Eminence upon a career of usefulness such as is given to few to achieve. For whether as secretary, pastor, Vicar-General, Bishop or Archbishop, the record is one of worthy service, worthily performed. Every step upward has seemed but the natural continuation of that which preceded. Your qualities of heart and mind have claimed our respect and affection. Your love for the children, fittingly typified by their last farewell and first greeting on your recent voyage, has found its best expression in the wonderful results you have produced for education in this archdiocese, and which will soon bring about a condition when beside every church will stand its school, insuring to the Republic a rising generation which will bring to the service of the State not only trained intellects and healthy bodies, but consciences fortified by sound moral teachings, and who will be prepared by useful lives and heroic deaths, if need be, to prove their devotion to God and country. Your interest in higher education has made you one of the firmest friends of the Catholic University and of all our other universities and colleges. Your zeal for the spread of the Gospel has made you the earnest friend of the work of the Society for the Propagation of the Faith, to which you gave ten years of effort as secretary, and which led you to be known abroad as “Cardinal of the Missions,” years before the dignity came to you and before your diocese had taken its place as the head of the helpers in the world.

“Would that we might convey to the Holy Father an adequate appreciation of the gratitude which fills our hearts for the recognition so generously extended by him for the great services your Eminence has rendered to the cause of religion in this western world of opportunities. Would that we might convey to him an adequate assurance of that unflinching devotion to him

and to his sacred office which animates every layman in this country and which makes him glory in his attachment to the ancient Church. Believing that God, in His infinite wisdom, has preserved you to us until this day that you may be the means whereby still further good shall be accomplished, we pray that you may be spared to us for many years to come. On behalf of the laity of the archdiocese, we pledge their unfaltering and continued loyalty, their profound affection and respect, and their readiness to respond with hearty unanimity to every call which your Eminence may make upon them in the cause of religion and morality, and thus for the greater glory of God."

(Signed) VICTOR J. DOWLING,
ADRIAN ISELIN, JR.,
HENRY HEIDE,
Committee.

His Eminence then rose and from his throne thus addressed prelates, clergy, and laity:

"Your Eminence, Most Rev. Archbishops, Rt. Rev. Bishops and Monsignori, Very Rev. and Rev. Brethren of the Clergy, Dearly Beloved Brethren of the Laity:

"When I was summoned by our Holy Father to Rome, some two months ago, and took my departure from the cathedral and passed along our city's streets amid throngs of the faithful expressing their joy and gladness, Cardinal Falconio turned to me and said: 'Happy you should be to have such a people to return to.' This thought never left me since, but cheered me during my absence and made me long for home. The reception from a united and devoted clergy and a loyal and affectionate laity on my return has exceeded my fondest hopes and went beyond all my dreams.

"Let me first return thanks to your Eminence (Cardinal Gibbons) for your generous act in being here to-day. For more than thirty-five years you have never ceased to make me an object of your kindness. I know that you rejoice with my clergy and people in what has come to their Archbishop. We have worked together, with no small measure of success, for twenty-

five years, and, hand in hand, we shall continue to do so, with even a firmer grasp, on to the end.

"To Archbishop Prendergast, the celebrant of the Mass, my very warmest thanks; to all the Bishops of the Province, partakers in particular of this day's glory, and to all the Bishops who have come from outside the Province to share in our joy, my sincere thanks.

"I am deeply grateful indeed to you, Rt. Rev. Monsignor Lavelle, and to the clergy you so worthily represent, for the kindly and indulgent presentation of your estimate of myself. I can not disguise from myself that your affection for me has highly colored the picture you would make of my past life in your midst since my ordination; and I am not disposed to take issue with it to-day.

"My life of fifty years as student and priest spent with you is an open book. You know me, and I understood you. Under the united influence of this mutual good understanding has grown up that mutual confidence without which little good can be effected, but with which all things are possible.

"Once asked how I came to meet the success I have attained I answered that I simply did the things at hand, and never planned for future promotion. One step was enough for me; I saw no distant scene. The holy priesthood is the only honor I ambitioned. I can declare, therefore, on this most solemn occasion, that I feel it was all the work and will of Divine Providence who shapes all our end, do else as we may. Seek first the Kingdom of God, all else will come that Our Lord sees necessary or good for us.

"For this reason I know that the works I have been credited with are yours as much as mine, and are the fruits of the faith of our good people as much as they are yours and mine. What can a general do without officers, and what can the officers accomplish without loyal and obedient soldiers?

"But on an occasion like this, if we may be generous toward ourselves, we must be just to those who are gone to their reward. Since my early years I had within me the inspiration of a personality than whom the Church in the United States never saw

the superior, whose memory has been a beacon of light as well as a benediction. I speak of the great soul who was broad and far-seeing enough to lay deep and lasting the foundations of the great temple that arises above us to-day. Who would fear to follow whither Archbishop Hughes has led? If, then, I have done or attempted what you and my people regard as large in the world's eye, it was up from the silent vaults beneath our feet came the call and the encouragement when working for God's glory. Inspiration arises from the urns of our great predecessors now sleeping the sleep of peace, with their miters on their heads, their palliums on their shoulders, their episcopal rings on their fingers; though dead they still speak to us in their deeds.

"If I have done aught that is beyond the ordinary, I owe the unction of a great love for God's house to the two gentle and saintly prelates who immediately preceded me. To him first who sleeps below this sanctuary, and whose goodness and greatness are proclaimed by the beauty of these walls and all things they contain. We never shall forget the graceful power, saintly character, and golden eloquence of him who wore the insignia now suspended over his tomb, the first American Cardinal, John McCloskey, whose life was my light for the first fifteen years.

"I had, too, the example of my immediate predecessor, the saintly and learned third Archbishop of New York, whose life and work are happily symbolized in the monument of himself in this cathedral, namely, the graceful twin spires that tower above us to-day like two hands lifted in benediction over the city and the people whom his holy life blessed for nearly a quarter of a century.

"To those influences, after God, beloved brethren, do I here assert that you and I owe whatever success has attended my own feeble efforts.

"To these three great high priests, to these three loyal citizens and lovers of their country, let us to-day give their meed of credit, out of the generous measure tendered to myself during the days that are passing.

"And dearly beloved brethren of the laity, so well represented by your honorable and eloquent chairman in his beautiful and filial address, I have not the means to express even a small measure of my appreciation for the splendid ovation given me on my return by my faithful and loving children.

"I was advised of it before leaving Rome, but was feign to regard the promises as prophecies of what my friends would wish rather than anything to be realized. But the prophecy has passed into history. Perhaps, no demonstration of its kind has ever taken place here under like circumstances. All this tells and will tell for ages your undying devotion to him whose gracious act alone could make possible the things you have seen and heard with such joy—namely, the Vicar of Christ on earth. In making your Archbishop the object of so much honor he did so as the most potent way to show his affection for the clergy and laity of this vast diocese and province of New York and of the entire people of the American nation.

"Yes, brethren of the laity, I can say it here, fearless of giving offense to that humility so dear to Our Lord, and for your and my consolation and encouragement, that you have set an example to the whole nation, aye, and to the whole world. For wherever the Gospel of Christ is preached, there also will be told the things you have done to honor your archbishop for a memory of your faith and fidelity to the shepherd of your souls, whose voice you know and obey so well.

"Now more than ever can I say: 'I know mine and mine know me.' The spirit shown by priests and laity in the preparation for my reception, the intensity of zeal cast into their work by both, and especially by members of the various committees, have all been fully and faithfully told me. These things have heartened me, and edified the whole people; and I have been encouraged to feel that I may take up fearlessly my work for the good of religion, knowing your hands will always be under my uplifted arms in future as in the past.

"For whatever has been done in the past, and we can not shut our eyes to the glorious fruits of faith around us in this great Catholic center, has been the work of the united zeal of

priests and people working with one heart and one soul for one end, God's Kingdom on earth. Without the laity's warm sympathy, our best effort would fall far short of any aim of ours.

"And in closing let me add one word. It needs not the eyes of a seer to forecast that we are at the opening of a new epoch in the history of the Church in our own beloved city, and perhaps in the whole country. There are problems to be met and solved for the good of the people at large into which the influence of the Catholic Church must enter. The benign and conservative power of the principles of Catholicity is being felt and acknowledged almost everywhere.

"To whom much is given, from him much will be demanded. We have been highly favored by God, and with bishops, priests, and people united in soul and sound sympathy for God's work, nothing can fail us. Our country has strong claims upon us for all that she gives and has given and will give; we can not afford to disappoint this legitimate hope of hers. We have held and taught that the American Catholic who loves his religion makes the highest type of American citizen; and we can as truly hold that such an American citizen yields to no other citizen of the entire world in devotion to the highest and best interests of his country.

"That this hope may be realized in the lives of all, bishops, priests, and people, is my prayer this day, and the blessing I invoke upon you all, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

On the evening of January 25, the most brilliant gathering the Catholic Club of New York ever assembled under its roof attended the reception to the Cardinal-Archbishop of New York. His Eminence Cardinal Gibbons, many bishops and prelates, from far and near, Hon. William J. Gaynor, Mayor of New York City, and the most representative Catholics and non-Catholics of New York were present. Short addresses were made by his Eminence Cardinal Gibbons, Rt. Rev. Mgr. Joseph F. Mooney, V.G., his Honor the Mayor, and the President of the Catholic Club, Mr. Michael J. Mulqueen.

IX

NON-CATHOLIC TRIBUTE

While Catholic New York was surpassing its own unequaled record of impressive religious demonstrations, the non-Catholics of the great metropolis claimed the privilege of sharing in the distinction that had come to the entire community, irrespective of creed, through the elevation of the Archbishop of New York to the Senate of the Church. Seventy-five of the most prominent citizens of New York, of diverse and varied religious beliefs, arranged to pay to the new Cardinal a unique and unheard-of tribute of respect. They desired not merely to honor the distinguished citizenship of his Eminence, but rather to show their appreciation of the eminent churchman who had made his exalted office still more sacred by virtue of his forty years' fruitful labor in New York for the spread of the kingdom of righteousness. They wished, further, to emphasize the fact that no idle curiosity prompted thousands and thousands of non-Catholics to mingle in the vast multitude which thronged the city's avenues on the day his Eminence returned home from Rome.

This committee of seventy-five, each of whom had the privilege of inviting just one other, preferably a non-Catholic, tendered to his Eminence a remarkable banquet, on Tuesday evening, January 30, 1912, at the Waldorf-Astoria. The gathering was as highly representative of the foremost citizens of New York, as it was distinctly exclusive. Only one hundred and seventy were present, including the few prelates and Catholic laymen who accompanied the Cardinal. Hon. Herman A. Metz, former Comptroller of New York City, Chairman of the Committee, presided. The speakers were the Governor of the State of New York, Hon. John A. Dix; the Mayor of New York City, Hon. William J. Gaynor; ex-Ambassador to Turkey, Hon. Oscar S. Straus; and the President of the City College of New York, Dr. John H. Finley.

Toward the close of the dinner Mr. Metz read the follow-

ing letter from his Excellency, the President of the United States:

"THE WHITE HOUSE,
"WASHINGTON, Jan. 26, 1912.

"MY DEAR MR. METZ:

"I regret that I am unable to be present at the non-sectarian dinner to be given in congratulation of Cardinal Farley on having attained the high rank of Cardinal in the Roman Catholic Church. The non-denominational character of the dinner is an indication of the great progress which has taken place in American society in the direction of mutual tolerance and of the closer brotherhood among those who support and maintain different religious faiths and organizations.

"In its sturdy opposition to anarchistic doctrines and its powerful support of law and order and constitutional authority all non-Catholics may properly express a high appreciation of the good influence of the Catholic Church in our community. That the head of the Church should honor its American branch by the appointment of three more American Cardinals is naturally a source of pride to all Americans who are glad to note the advancement to such eminence of able, deserving, and worthy countrymen of theirs.

"Please present my compliments and felicitations to Cardinal Farley, with whose friendship I have been honored for a number of years, and believe me, as ever,

"Sincerely yours,

"(Signed) WILLIAM H. TAFT.

"Hon. Herman A. Metz, Chairman,
"122 Hudson Street,
"New York City."

The Governor of the State of New York was then introduced, and spoke as follows:

"Fellow-Citizens of the Empire State:

"We meet to-night to celebrate service to mankind. In the Providence of God, and under the beneficent equality of the laws of our great nation, it is given to some of us to serve in humble station and to others of us to serve in exalted place; but to all are given the opportunity and the responsibility of

service, in the interest of their immediate surroundings and the progress of the world.

"It is uncertain in my mind whether the humble or the exalted station possesses the greater happiness for the individual, for the higher the place the greater the responsibility. The exercise of responsibility always brings trials to the conscience in man, and the conscience in man is the barometer of his happiness.

"To my mind, the quality of humility, in the man in lowly station or in the man in exalted place, is the bulwark of his abilities for service and the inspiration of his happiness. Without innate humility, without a sensitive belief in man's personal dependence upon causes outside of himself which he must honestly invoke in his own way, by devotional prayer or unselfish thought—which is another form of prayer—then each and every one of us becomes the catspaw of his passions, the victim of his ambitions, and finally the heartbroken ruin of his failures.

"We honor to-night a man who is the embodiment of humility. The brilliant cardinal robes which drape his dignified physique are typical of the strong and pure red blood that pulses his heart with love of humanity here and hope for their peace and happiness hereafter. All who know him—whether they knew him as a poor boy in his native Ireland, or as a curate in an East Side parish, or as a powerful bishop and archbishop, or now as the Prince of the Church to which he has given his life of service—all speak of his humility.

"To-night the personal aspect of Cardinal Farley, as it photographs itself upon our eyes and minds, leaves upon us the indelible impression of humility—the honest desire to save humanity.

"Our gathering here, representative of the cosmopolitan character of our people, eloquent of the diversity of individuality and opinion which comes through glorious liberty and equality, pays its tribute to Cardinal Farley, joyously, generously, and without reservation, because of the acknowledged services to mankind, to our nation, and to our State, of this man

and of his Church, to which many at this board do not belong, but which we all appreciate for what it has accomplished right here among us.

"We honor a man to-night broad enough to comprehend with truest sympathy and constructive intelligence the relations of all the various races, religions, and individuals that make up our American civilization—a man who is a loyal citizen of our nation, a man who is a true son of his Church, a man whose great influence is guaranteed at all times in the interests of liberty, of education, of moral uplift, of self-control, and of civic progress along lines of justice.

"In this season of well-earned and unexampled congratulation for him, I feel sure that some of Cardinal Farley's most interesting and happiest moments are given to reflection and review. The facts of the past are the beacon-lights of the future. And what amazing facts in human progress, in this nation and throughout the world, have been recorded for the inspiration and advancement of the future within that span of seventy years since Cardinal Farley saw the light of his first day in Armagh, Ireland? The mental panorama set before one by retrospect, since 1842, is the grandest in the history of the world since time began. Incredible, almost, as are the advances in material and scientific affairs, they equal not, in heart-thrill and mind-spur, the extraordinary events in the social and moral world.

"Though not a believer in an immediate millennium, and recognizing always the inevitably slow movement onward to which humanity seems destined, yet I would rather have lived the seventy years that we contemplate now, than any other similar span of time. And my hope and confidence is that future years may compare in achievement in worthy measure along the line of duty and service to humanity. The merest cursory review of the time in which we live must inspire enthusiasm and emulation. We, to-night, can make this review with appreciation of all the elements therein—good and bad—without bitterness for the wrong and the mistaken, while we applaud the sacrifices and successes of those who struggle for the right.

"Ireland in 1842 was the broken-hearted mother of a disorganized family, which for centuries had suffered political injustice, and which then was about to enter upon a decade of years of revolution, brutal unfairness, pestilence, and famine. The intolerance of ignorance was rampant there, and here in America the curse of hatred among our different peoples was little less rampant and repugnant. Only nine years before, in 1833, had Great Britain abolished human slavery in her colonies, and it was not until the first day of January, 1863, that Abraham Lincoln wiped from our flag the stigma of the same disgrace.

"During the first twenty-five years of Cardinal Farley's life, not only the English-speaking world but all the civilized world was war-mad, hatred-cursed, in the agonizing throes of the birth of that new civilization, which, fertilized with the blood of the bravest and the strongest and the best-hearted of humanity, we enjoy to-day.

"It was not until 1865 that this country was able to bring to the stage of actual fact the words of the Declaration of Independence that all men were created equal. And it was not until the year of 1911, within a few months, that the aroused conscience of this great nation caused to be placed upon our legislative record, undeniably just, that all citizens of the United States are entitled to every right that is accorded to any citizen of the United States, in any nation with which we have a treaty.

"The world at last understands that the United States regards its citizens as equal before the law and before the world, and that its protecting arm reaches around each and all alike—whether at home or abroad.

"The years contemporaneous with Cardinal Farley's curacy, before his appointment to the pastorate of St. Gabriel's in 1884, witnessed the progress of our nation through the dangerous reconstruction period, when the passions and prejudices of men were scarcely less violent than in the years of actual civil war; then came the financial panic years of the seventies, when the minds and struggles of our greatest men were turned from the

fields of warfare to the fields of commerce, with heartless ambition exploiting the people, bringing poverty and sorrow in its wake.

"As pastor of St. Gabriel's his services covered a period of great troubles within his own Church; and even his elevation to the bishopric followed closely on our national financial panic of 1893.

"All through these years education and tolerance had been spreading, in religion, in social life, and in business life. Our schools, our colleges, and our great daily press had been doing the work of illuminating the past and recording the present, with its sins and its sorrows, its achievements and its failures, all teaching a lesson of the dependence of men upon each other, and of the value of fair play and decency in private and public life.

"To-day we have the troubles of our own progressive age—the uplifting of the poor, the curbing of the strong without injustice, and the protection of our citizens in equal right and opportunity. But our atmosphere is filled with the electricity of truth and justice and righteousness, where heretofore it was burdened with the poisonous vapors of intolerance and bigotry—religious, social, and commercial. Dear old Bobby Burns' statement, 'A man's a man for a' that,' reaches with effective meaning more hearts in America now than ever before.

"We see your native Ireland, Cardinal Farley, treated with greater justice than ever before, and, we trust, soon to receive full justice from the ancient enemy, now enlightened under the leadership of that great man of Celtic blood, the Welshman, Lloyd George; and assisted by a man who carries in his veins the best blood of New York, Winston Churchill.

"We see our dismembered nation of the sixties united in loyalty to the great American flag—the South and the North now battling only to protect and to increase the freedom, the prosperity, and the indestructibility of this whole nation.

"We see our churches rivals only in their emulation of each other for better results, both in civic and spiritual ways.

"And we see all this typified and impressed here by a gath-

ering of men of all races and religions, and of no religion, to honor the first Cardinal in twenty-five years raised to the dignity of a Prince of the Church of Rome, for service, religious and social, in the progress of democratic civilization as we live and love it in our own New York."

Mayor Gaynor said in part:

"This dinner is the most extraordinary dinner that has ever been held. Where was the like ever held, do any of you know? I am certain that I do not know where. I see here men not of the faith of his Eminence, the Cardinal, who have got together to do him honor by this banquet. And these men represent all that is most worthy in the city of New York; all that is worthy in religion, in politics, in literature, and in all that goes to make this city great."

After a very eloquent address by Mr. Straus, and a beautiful tribute by President Finley, Dr. Edwin Zimmerman, Secretary of the Committee, made the following presentation speech:

"The committee in charge of this testimonial to your Eminence takes a pardonable pride in commending its own wisdom and foresight in projecting and planning this eventful evening, long before your departure from Rome. We feel that you will be gratified to learn of the spontaneity of the kindly thought that prompted us, and of the pleasure we have had in anticipating any pressure to be gracious, were it at all necessary, from the inspiring happenings of the past two weeks.

"May it please your Eminence to permit me the honor of stating the motive underlying this night's auspicious occasion. We have suitably embodied in a permanent form of resolutions the expression of our respect and felicitations on your elevation to a seat in the Senate of your Church. But the unique purpose of this distinguished presence of prominent citizens who are not of your religious faith, flows from a deeper source than the surface of things may reveal. The intent of it all is higher than sociability and good-fellowship, nobler than the promotion of civic endeavor toward mere material progress.

"Its inspiration springs from the impressive example of so many of your fellow-citizens who owe you spiritual allegiance, and whose dignified, enthusiastic, and magnificent demonstration in honor of your exalted office reflects interests that concern the souls of men and stretch out to the things that are beyond, and of the spirit.

"We should fail to be true to the highest American sentiment, were we to stand idly by, and not enter into the joy and gladness of our Catholic fellow-citizens paying a well-merited tribute of reverence and veneration to an old New Yorker, who for forty years has labored in this city, with a lofty and holy purpose, for its spiritual uplift and permanent well-being.

"It may not be granted to those not of your belief to measure fully, or penetrate sufficiently, the religious convictions that so admirably unite a Catholic Bishop and his flock in their soul vision of the unseen world; but our American instinct, keen to see clearly and appreciate justly what this means to the nation, impels us to recognize the merit and to applaud the achievements of such churchmen as your Eminence in spreading the kingdom of righteousness amongst us.

"Varied though be the religious beliefs and life pursuits of those present, we would seek to impress on your mind the unanimity of sentiment, the harmony of expression, and the unity of purpose behind what we are saying and doing.

"To-night, besides the chief executives of State and City, we have present men of New York's best citizenship, devoted to religion and education, law and medicine, letters and journalism, banking and commerce, desiring to seal, with warmest approval, your long and useful life, whose consecrated years of priestly labor have been passed in our midst and have deserved the highest possible recognition from the venerable head of your ancient and historic Church.

"We are all more than gratified to have one of New York's most distinguished citizens honored with the insignia of an exalted spiritual office; for we are convinced that, in the world senate of your Church, where nearly all nations are represented,

the influence, prestige, and glory of America will be the greater because of your presence there.

"For our young republic has a mission in the world. As your own Church rose like a bright star of the morning when night had fallen forever upon the imperial Cæsars, to become an apostle of beneficence to the nations, so America, but of yesterday, has been a messenger of benediction and inspiration to every land and tongue; and, may we venture to add, that the Catholic Church has been the beneficiary of opportunities here under our flag, denied her elsewhere, while we hasten to admit that our common country is indebted to that same Church for the moral power and spiritual influence she contributes so abundantly and steadily to the maintenance of good citizenship.

"Therefore, health and prosperity, success and happiness, without measure, to John Cardinal Farley, pre-eminent churchman, highly eminent citizen, illustrious New Yorker, revered Prelate, beloved Prince of the people."

Mr. Metz then formally handed to his Eminence the following beautifully illuminated set of resolutions:

"To His Eminence John Cardinal Farley, Archbishop of New York:

Greeting

"In the Eternal City at St. Peter's and the Vatican, on November 27, 1911, the Head of the Catholic Church, surrounded by his court and counselors, with great solemnity and impressive ceremony, elevated our fellow townsman,

The Most Reverend JOHN M. FARLEY, D.D.,
Archbishop of New York,

to a seat in the College of Cardinals, thereby giving his Grace the highest honor and greatest dignity within the power of the Pope and the Church to bestow.

"This appropriate recognition of the work and worth of the Head of this Archdiocese has given profound gratification to the vast congregation of Catholic worshipers throughout the city and the country at large, and has inaugurated among them all an era of thanksgiving and good-will.

"To emphasize the fact that all classes of citizens in New York, irrespective of religious affiliations, enter cordially into the joy and satisfaction of their Catholic fellow-citizens, this representative company from other religious faiths has gathered to formally express their felicitations, present their sincere respects, and signalize the occasion by this banquet.

"To His Eminence John Cardinal Farley we offer our congratulations and give this proof of our highest regard.

"We pray that he may, with all his great responsibilities, have good health, many years and peace. We extend to His Eminence the sincere assurance of the abiding esteem and good wishes of all his fellow-citizens.

"New York, January 30, 1912."

His Eminence then rose, and with every evidence of having been profoundly moved, responded:

"Mr. Chairman, Your Excellency, Your Honor, and Gentlemen:

"I never rose to render thanks to any company with more diffidence and more pleasure than I do on the present unique occasion of a banquet tendered by the most distinguished members of every religious denomination in our community, outside of my own, to one of their fellow-citizens, a Cardinal of the Roman Catholic Church. This is an event unprecedented, I hold, in the history of our own or any other city.

"This is why I am so diffident, for I confess to you, as I have done often to myself since this invitation came to me, that I am unequal to the duty of adequately speaking my mind to you. But this sense of my insufficiency but makes my pleasure all the more keen in my being permitted to give you thanks. The very spirit that gave birth to this generous compliment will be a friendly critic.

"I am well aware that this kind reception was not an afterthought or begotten or suggested by any demonstration that has gone before in my honor. I had learned of your generous intention from public sources long before I left Rome; and I took occasion (with a pride I felt in the broadmindedness of my fellow-citizens and which I pray you to pardon) to mention the fact of the formation of your committee at a farewell dinner in the Eternal City, in presence of a number of Cardinals and other distinguished ecclesiastics and laymen. The bare mention

aroused an amount of enthusiasm amongst the guests that I had not anticipated, and the applause was led by one who perhaps better than any other Cardinal knows and appreciates our country and its institutions, one of the seniors of the Sacred College, his Eminence Cardinal Vannutelli. On rising later to make his address he made marked and appreciative reference to this your gracious intention.

"The motive of this singular mark of your respect for myself and my office is a credit to you gentlemen, a consolation to me, and, above any other that could underlie it, a supernatural one. You, like myself, doubtless asked the question on the day of my arrival: 'What went this vast multitude out to see?' 'Not a man clothed in red garments surely, but the spiritual shepherd of a loving and devoted flock,' was the answer you gave to this question, you tell me.

"The outpouring of affection and loyalty on the part of my own people was certainly calculated to touch outsiders deeply; and I rejoice that it was so well and truly interpreted by you, when you say that you would 'fail to be true to the highest American sentiment if you stood idly by and did not enter into the joy of your Catholic fellow-citizens paying a tribute of reverence and veneration to an old New Yorker, who, for forty years, has labored in this city for its spiritual uplift and permanent well-being.'

"I thank you, gentlemen, for that word; it rings true of the American spirit, which is to interpret kindly what one sees in the lives of his fellow-citizens, with unbiased mind, while there is the evidence of sincerity in those lives.

"I have, it is true, tried to work, as God gave me the strength and the grace to do, for two-score years in your midst. But little credit is due to me for whatever I may have done. It was what I was pledged to from my youth. I lived, I hope, for my God and my country, because I loved both with a love I could not transfer to any other objects without betraying the holiest trust. I could not strive for the good of souls and the uplifting of my own people without bettering, willingly or unwillingly, the whole community.

"I have had, during my long life in this city, many an occasion to witness and to experience from members of every religious denomination marks of great kindness and warm fellowship, far beyond either my merit or my ambition. And while these experiences have prepared me, in a measure, for the present whole-souled reception, I had not dreamed of the extent or

the depth of such kindly brotherly feeling from such diverse sources—from every religion and every profession as is shown forth here to-night.

“You do me overmuch honor, gentlemen, when you set such store by my representative character in the highest councils of my Church. But I can assure you that now and always since my elevation by favor of the Sovereign Pontiff, and in future, I have felt and shall feel, in an especial manner, that I carry with me the honor of my beloved country in whatever place or post I may be called on to fill. For I love my country second only to my Creator and my duty to Him. And I can also say to you that the Holy Father knows this well and has often intimated the pleasure it gave his Holiness to hear his New York visitors, not of his fold, call your humble servant their Archbishop.

“How could it be otherwise? No religious body of citizens in this community has greater reason for gratitude than the Church which I represent, that she lives under the ægis of the flag and the Constitution of the United States. Here she has flourished to a degree almost without precedent in her history; without any patronage but the protection which every citizen enjoys; without any support but the respect she may command in common with all others by the purity of the principles of faith and morality which she has ever stood for, since the day when, to use the words of your eloquent spokesman, ‘she rose like a bright star of the morning when night had fallen forever upon the imperial Cæsars, to become an apostle of beneficence to the nations.’ The Church appreciates fully the benediction and inspiration America has been to the people of every land, and has not failed to appreciate her opportunities here, so often denied her elsewhere, and to render in return the service she has always given as abundantly as it may be given her to render her large and steady contribution to the maintenance of good citizenship.

“Now, as in the long distant past, she is ever ready to oppose wrong, as when long ago the mitred Langton, with uplifted crozier, confronted the tyrant John, whose scepter shook in his trembling hand, and forced from him the Magna Charta, the great bulwark and basis of English and American liberty.

“No one better values the peace the Church enjoys in this country than the venerable Pontiff, the head of the Catholic Church, whose gracious act to your fellow-citizens has made the scene on which my eyes gaze to-night possible, Pius X. As he

has said so often, 'this is the land where well-ordered liberty is understood and is not confounded with license.'

"In closing, gentlemen, let me express the thought which is suggested by the kind letter of His Excellency the President. What a change has come in public feeling in fifty years, in my own memory! We can say that the present is an occasion for heartfelt thanksgiving to Almighty God, both for you and for me. As our esteemed Governor pointedly put it a few evenings ago, 'We are assisting to-night at the burial of the Blue Beard of Bigotry in our country,' a thought which Pius X, some time ago, is said to have put into no less memorable words. Speaking to those who went as missionaries, he said: 'Preach the truth fearlessly and bear in mind that you can not build the Church on the ruins of charity.'

"Mr. Chairman, Your Excellency, Your Honor and gentlemen, again I thank you for one of the most memorable and most happy evenings of my life."

Thus happily ended a remarkable cycle of public celebrations arranged by the clergy, laity and citizens of New York, to honor the Cardinal Archbishop on his elevation to the Sacred College of Cardinals.

REV. HERMANN BLUMENSAAT, S.J.

BY MR. HENRY HEIDE AND REV. SAMUEL H. FRISBIE, S.J.

ON THE afternoon of November 27, 1910, Blackwell's Island was the scene of a ceremony which contrasted strangely with the usual proceedings seen in that home of misery, poverty, and, we must add—to the honor of mankind—of charity. In the half-finished Catholic chapel of the Island there were gathered a notable assembly of men and women well known for their interest in charity. They had come to witness the unveiling of a bronze tablet placed on the south wall of the new chapel and commemorating the services of Father Hermann Blumensaat, S.J., to the unlucky waifs that misfortune, neglected education, temptation, and weakness every year send to Blackwell's Island to people its houses of detention and homes of charity. The Rt. Rev. Mgr. Denis McMahon presided over the numerous and select gathering, which included many men and women long identified with the cause of charity in New York. To Mr. Henry Heide had been assigned the duty of unveiling the tablet. To him also was entrusted the task of delivering the discourse in honor of the saintly hero of the occasion. We owe our thanks to the orator of the day for permitting us to publish the discourse delivered on the occasion, as also his reminiscences of the early years of Father Blumensaat's life. To these we add an outline of his work as a Jesuit contributed by the Rev. Father Samuel H. Frisbie, S.J. These documents speak for themselves. At the same time we can not refrain from remarking that Father Blumensaat's story, and, we add, Mr. Heide's, are markedly typical of the men who came here during the past three quarters of a century and contributed so greatly to make our country what it is. In this case both the Nation and the Church have been the gainers by the resolve of these two friends to make the United States their home.

RIGHT REVEREND AND REVEREND FATHERS, LADIES AND GENTLEMEN: I was not greatly surprised when Father Casey

called upon me some time ago with the request to unveil the tablet dedicated in honor and to the memory of my dear departed friend, Father Blumensaat, because Father Barnum had mentioned to me a year or more ago, that when the time came this honor would be extended to me.

I understood from Father Casey that I would have to say something on the occasion, but in order to familiarize myself with the process of unveiling I attended the unveiling of the Brownson Statue on Riverside Park on Thanksgiving Day.

I went home with an easy mind and light heart because I found the task of unveiling not as arduous as I had expected. I found on the programme the names of the different speakers, and, at a given time, the grand-daughter of the great philosopher and the widow of the sculptor pulled down the cover from the bust, and the unveiling was done. I said to myself, "That is all right; I can easily do alone with a tablet what it took two ladies to do on that occasion." This put me in splendid trim for my Thanksgiving dinner, and, naturally, we talked on the subject at the table and whatever doubt yet existed in my mind as to what was expected from me here to-day was dispelled when one of my daughters remarked: "Of course you need not say anything. What have you got the names of those prominent men on the card for—Rt. Rev. Mgr. D. J. McMahon, Thomas M. Mulry, Frank W. Smith, Edmond J. Butler, Patrick H. Bird, and Edmond J. Curry?—they will attend to the talking."

Well, no better encouragement could have been offered to me to enjoy and relish my Thanksgiving dinner than that information.

Somehow or other, as the day grew older and I finally retired for the night, my heart began to grow heavy again and the feeling crept over me that perhaps something more was expected after all besides a tug on the muslin. I concluded to make sure by calling up Father Barnum or Father Casey the first thing in the morning. So I did, and lo! and behold! I was told by Father Barnum that of course I was expected to speak, that I was to be the orator. At that moment I felt something give way inside of me,—it felt as if my heart had

dropped into my shoes. I kept up my courage as best I could, said something more to Father Barnum (do not exactly recall what I did say), but he must have felt that I needed a stimulant and, having nothing better to offer at the time, he invited me to dine with him on Sunday. I must have been still quite dazed—I accepted. Upon inquiring at what time I should be there for dinner, Father Barnum said, “Twelve o’clock, one o’clock, or at any time.” I thanked him and hung up the receiver. By that time I had sufficiently recovered from the shock caused by the news that I was to be victimized oratorically, and I began to study the question how a dinner could be served at twelve o’clock, one o’clock, or at any time. I was wondering whether the Island was not a kind of university for cooks. I felt that I was in for it—I was to be something which I had not been for over forty years.

Yes, I remember distinctly that I thought that I was destined to be somebody when I landed on these shores and I have a suspicion that even my modest friend Hermann had the same conceit. I know that we both felt before landing that we would be received by some shrewd man who could not fail to discern that Hermann and I were just the kind of young men for whom he had been waiting; in other words, we felt that we were sure to be trump cards.

I should have preferred if some one had been chosen for this honorable but difficult duty who would be more able, more forcible, more eloquent than I am; some one who could do fuller justice to the virtues of the man whose memory we have come here to honor. However, I could not decline the invitation to speak here this afternoon. There is no man living who was nearer and dearer to Father Blumensaat before he became a religious than I. Never during his lifetime did I fail to listen to his appeal and surely I could not fail to do him honor now that he has gone to heaven. And again, I am free to say that no man, however great his eloquence, could do justice to the noble character of the man whose memory we are celebrating.

In order to do this, Our Lord would have to send a messen-

ger from heaven, one of the hundreds, nay thousands—whose souls, through the constant watchfulness and untiring zeal of this holy man have been snatched from the claws of the evil spirit and guided toward Him Who shed His blood for the salvation of all, rich or poor, saints or sinners.

I call Father Blumensaat a holy man, and I am proud to say that I do not stand alone in the conviction that he was holy. This tablet is not in memory of one who has in the eyes of the world performed a heroic deed; it is not in honor of one of the heroes of art, literature, science, or of anything else which stirs up the admiration and enthusiasm of the world; no, it is the expression of the love and esteem which is felt by those whose privilege it has been to know this man, who have worked with him, who have seen him in his simplicity do his duties as a Catholic priest, devotedly, zealously, untiringly, and ever watchful that no one under his spiritual charge should leave for eternity without receiving the last rites of the Church. This has impressed itself to such a degree on all who knew Father Blumensaat that their memory of him is that of a saint, and I predict that the time will come when the Church will recognize him as such. The admiration for this man did not confine itself to Catholics; it was equally shared by all who came in touch with him. Father Blumensaat was not a man who confined himself to administering to Catholics. His life was a forcible sermon—understood by all who knew him—an impressive example of virtue and stainlessness and of noble dévotion to God's own poor.

Talk about heroes and heroism! Is there greater heroism than that of a man forever vigilant, always on the alert, day and night, to save the souls of these poor unfortunates who, for one or other deplorable reason, have been banished to this island, the "drag-net of God," as it is called of the city of New York? Any of you here present who are not familiar with the work which is being performed by the priests on this island of misery, take a look around, go to the wards of the sick and poor, and convince yourself.

Many of you know the misery of having some one sick at



REV. HERMAN BLUMENSAAT, S.J.

home. We feel more or less the burden. It often hinders us in our usual daily habits. We chafe under it because we can not follow the regular routine of our occupations. But, what is such temporary discomfort in comparison with this never-ending misery? While the faces change, the misery remains the same until the end of time. There is no let-up to the tension and vigilance of those who are stationed here and held responsible for the souls of the dying. There is no rest, neither day nor night. There is no Sunday nor holiday for these men to afford rest and recreation. There are no vacations; it is an everlasting call to duty as long as the physical and mental powers can hold out.

When you think of it from a worldly standpoint, it is incomprehensible that such men can be found at all, and the same is to be said of the good Sisters, who are devoting their lives to the sick and the poor. Do you know of any heroic deeds performed by brave men which can compare to the heroic deeds which are being performed here by the good Fathers from day to day, from week to week, from month to month, from year to year, day and night, Sundays and every day, until the body is weary and God calls their souls to eternal reward?

"Eternal reward!" This is the watchword which is forever in the minds of these men and women; this is what keeps them cheerful and happy, in spite of their often nauseating, miserable, and heart-rending surroundings. Eternal reward is the spring which keeps them in motion. Eternal reward is the motive power which keeps them ever faithful to their work. Eternal reward is the spur which drives them on to save souls, to console those poor, miserable creatures, most of whom would have surely gone to perdition had they not come here to this island.

We may therefore well say, "Blessed is the city which has a Blackwell's Island." I visited Father Blumensaat here occasionally, and I recall that I once asked him whether he was happy in the work he was called upon to perform. His answer was: "I am happy. I am doing what Christ told His disciples to do when He said: 'Go forth and preach My Gospel to the

poor.' ” The only real worry Father Blumensaat had was that he had no place where Catholics could worship exclusively. It was his ambition to see the day when a Catholic church would be erected on this island. This was not granted him, but, while he is not with us bodily to-day, he is certainly with us in spirit.

II

OBITUARY

RECOLLECTIONS OF THE EARLY YEARS OF THE REV. HERMANN
BLUMENSAAT, S.J.

BY MR. HENRY HEIDE

HERMANN BLUMENSAAT was born February 23, 1845, in Lippstadt, a prosperous town in Westphalia, where his father was County Judge. When he was about twelve years of age, owing to the death of his father, his family removed to Obermarsberg, the birthplace of his mother, who was a very refined woman. Hermann, the only son, had two sisters, one older and one younger than himself. It was at this time that I made his acquaintance. Hermann received his early education in the elementary school and by private instructions from our pastor, who taught a few boys Latin, French, and Greek. He was of an exceedingly bright and happy disposition and was certain to be found where any frolicking was being indulged in. At the age of fourteen or fifteen he was sent to a higher school for education, and when about seventeen entered a clothing house in Cologne, where he remained until twenty-one, when, becoming subject to military duties and feeling that his mother required his assistance, he deemed it best not to remain in Germany, and emigrated to the United States. With another young man and myself he left home at the end of May, 1866, and proceeded, via Antwerp and London, to Liverpool, where we boarded the old *City of Paris* and arrived in New York on June 16, 1866.

Hermann and I made every effort to procure positions, but

without success. I left after a stay of two weeks for Pittsburgh, where I became a clerk in a grocery store, a position which I procured through a former neighbor of my family, who was organist in a church there. Hermann stayed in New York at the suggestion of some Hebrew friends that if he could not secure a situation it might be well to begin peddling confectionery; he soon established himself so thoroughly that he wrote to me in Pittsburgh to come on as speedily as possible, that his business had gained such proportions that he needed assistance. This was in October, 1866, and being only too eager to join my school friend I came to New York and found the stock of this thriving wholesale business to consist of a few five-pound boxes of candy, which my friend kept under the bed in his hall bedroom. I was soon initiated, and we continued to work together and with success until Christmas, 1866. As the candy business is usually quiet at that time, Hermann suggested that we embark in the Yankee notion line and travel through the upper part of the State of New York. His idea was carried out and a good portion of our capital invested in the necessary stock.

Immediately after New Year's we took a train to Albany; from Albany we went to Cohoes, where we explored the country in search of customers. Our experience was an exceptionally trying one; the country was covered with snow piled up high on the roadsides. We walked from early morning in search of customers but without success, the farmers dwelling on the roadside informing us when they saw us at a distance that they had no wants. Without having had a morsel of food from early morning, we reached a farmhouse in the evening, where we begged the woman at least to sell us something to eat. This she consented to do. Seated at the table we said our prayers as we had been taught at home, which was a great surprise to the woman, as she took us for Hebrews. Finding that we were Catholics, she was only too happy to prepare a bed for us on the floor of the room in which we dined. We were indeed very thankful for meeting with such good fortune, as we were utterly exhausted and there was no available stopping place for some distance. The next morning not only did the good

woman refuse any compensation but she purchased a goodly portion of our stock. Finding that we had undertaken this venture at an entirely wrong season, the people having bought all they required for the winter, we took the train to New Amsterdam and returned to Albany, where we sold our stock at a loss of about fifty per cent. On the third day after leaving New York we were back again.

Then a new mode of life began for Hermann Blumensaat. Being rather delicate and not accustomed to extremely hard work, he found it was not wise for him to continue peddling candy, and he concluded to go to a small town near St. Louis, where a distant relative had a farm. Here he began his career as teacher in a Catholic school. I regret not to be able to state the name of this place. I continued in the confectionery business and shortly after obtained a good position as salesman for a small candy house. Here I stayed until I became very ill with intermittent fever, and my friends, becoming alarmed, wrote to Hermann, who came all the way from St. Louis to see what he could do for me. I recovered and Hermann then accepted a position at St. Peter's Church in Rondout, Ulster County, as teacher and organist.

In 1870 I began the manufacture of candy on a small scale, and as soon as this promised to be a success I asked Hermann to join me, which he consented to do, and gave up his position as teacher in 1872, becoming a partner of the firm of Heide & Blumensaat. We occupied a small basement on Spring Street, near Thompson. In 1873 I went to Europe to visit my parents and in 1874 Hermann went with the intention of visiting his mother and sisters. I have forgotten to state that from the time he set foot on these shores he sent his mother \$300 every year in four instalments. His anticipation of seeing his mother and sisters was naturally very great, but unfortunately on his arrival at home he found his mother had been buried a week. His feelings can better be imagined than described.

On his return he told me that his mother did not require his services any longer, that his career in the world was at an end, and that he had concluded to enter some Religious Order. I



TABLET IN MEMORY OF FATHER BLUMENSAAT, IN THE CATHOLIC CHAPEL
ON BLACKWELL'S ISLAND



was not at all surprised, as I had always noticed that my friend's inclinations led to such a life. He was not at first decided which order to join, but on meeting Father Thierry, who was stationed at that time at Sixteenth Street, the conclusion was soon reached.

III

FATHER BLUMENSAAT AS A JESUIT

By REV. SAMUEL H. FRISBIE, S.J.

When Hermann Blumensaat entered the novitiate at Sault-au-Roccollet in April, 1874, he was in his thirtieth year and had not made a college course of studies. He knew Latin, however, and so after a few months' teaching and prefecting at Fordham, he was sent for his philosophy to Woodstock, and there he took his vows, April 12, 1876. After finishing his philosophy he spent a year at St. Francis Xavier's, New York, as prefect and teacher of German. The following year he was sent to Woodstock for his theology, and there he was ordained priest in 1882. For the four years after ordination he was assistant to Father Durthaller, then Pastor of the German Congregation in Eighty-seventh Street, New York. Here Father Blumensaat endeared himself to the people by his devotedness, and he is still remembered by the old parishioners, though the parish has passed out of our charge. In 1887 he made his tertianship at Frederick under Father Perron, and this year over he was sent as chaplain to the Almshouse and Workhouse on Blackwell's Island. Here he spent the last fourteen years of his life. What Blackwell's Island and the work there is he has described in a contribution to the *Woodstock Letters* (vol. xxiii., p. 78). It is as follows: "You ask me for a description of Blackwell's Island and an account of the work our Fathers are doing there. Blackwell's Island is a narrow strip of land, two miles in length, between the shores of New York and the eastern district of Brooklyn. It is covered with five city institutions, two of them with their many buildings looking like villages. These five institutions comprise the Women's Lunatic Asylum, having about 2000 inmates, the Workhouse with 1500, the Almshouse with 2200, the Penitentiary with 1200,

and lastly the City Hospital with 1000. Each of these has a chapel. In each of them there is divine service on Sunday, in some on week-days also. The Catholic inmates of the first are in number three-fourths of the total. Obedience has placed under my spiritual care this great work, besides the regular work of attending to the sick and the dying. The poor and the disorderly classes of New York are mostly indifferent Christians, and many, compelled by misery and misdemeanor, drift to the Island to find there the priceless gift of reconciliation with God. The chaplain's life is one of steady occupation. The inmates indeed change, hundreds go, hundreds come, but the work remains the same. One week finished, its successor brings along the same trouble of reclaiming the unfortunate and the wicked. When you pass down in a boat along Blackwell's Island and see its greensward and leafy trees and massive monumental buildings, perhaps you may think it a fine place to live in, but under those roofs a great amount of misery, sin, and shame is hidden, from which in many instances death is the only relief. And years come and years go, but that misery ever remains the same. Many a one who started in life with bright hopes is carried away from here to an unknown grave in Potter's Field. Many of those sent to the Island want to die as good Catholics, but they do not want to live as such. Some of Ours call the Island 'the drag-net of God,' and it is true, for many of its inhabitants would never receive the Sacraments had they remained in their own abodes in the slums of the city, whilst here they find peace with their God."

It was among those poor outcasts that Father Blumensaat spent the best part of his religious life. Kept busy all day long in ministering to their spiritual needs, he was liable to be called at any hour of the night to attend the dying. He never took a vacation, nor even left the island, except for his annual retreat or for a few hours on Thursday, when he came to the city for his weekly confession. To this life, which would grow monotonous to one not interested in his work as he was, there was but one interruption, and that was when a call came to fill a dangerous post. In September, 1892, New York was threatened with

the cholera. The patients arriving from Europe, where the disease was making great havoc, were quarantined on Swinburne Island in the lower bay. A priest was needed for these stricken emigrants, and there was a call for one who would be willing to be quarantined with them. Father Blumensaat was asked to go. At five o'clock he received the order and at six he was en route for the city. He remained two weeks on the island, when the epidemic abated, and he returned again to Blackwell's to spend there the rest of his life. He wrote a modest account of this exploit for the *Letters*, which will be found in vol. xxi., p. 366.

The following nine years he spent in his work on Blackwell's Island ever with the same devotedness and gaining more and more the esteem and affection of the poor and suffering as well as of the officials who were witnesses of his zeal and charity. His knowledge of German and French enabled him to pick up a sufficient knowledge of Polish and Spanish to help the emigrants who came under his care, and thus he was able to be of universal service. He kept his strength and good health till Holy Week, 1901, when owing to overwork and exposure he was attacked with pneumonia. He came to St. Francis Xavier's, and that he might have careful nursing, he was sent to St. Vincent's Hospital. Here the pneumonia assumed a more serious form and weakened his power of resistance very much. However, under the good care he there received he rallied, but a relapse took place, and he died on May 5 in the fifty-seventh year of his life. His last moments were quiet and he was fully resigned. The anxiety of the nurses from the Island who came over to see him or to inquire about his health was a proof how much he was loved, and still greater proof was that some of them followed his remains to Fordham, and later had the Holy Sacrifice offered for the repose of his soul.—R. I. P.

SOME CATHOLIC NAMES IN THE UNITED STATES NAVY LIST

II

BY PAY INSPECTOR JOHN FUREY, U.S.N.

ASSISTANT-SURGEON JOHN D. MURPHY

Born in New York and appointed from there November 5, 1861; assistant surgeon, January 24, 1862. Died, October 26, 1867.

His first duty was on board the steam sloop-of-war Richmond, West Gulf Blockading Squadron, 1862-64; side-wheel steamer Santiago de Cuba, North Atlantic Blockading Squadron, 1864-65; steam sloop-of-war Lancaster, Pacific Squadron, 1866-67; Navy Yard, Pensacola, Fla., 1867.

Born in the city of New York, he was graduated as valedictorian from St. John's College, Fordham, July 14, 1858. He then took up the study of medicine. Shortly after the outbreak of the Civil War he offered his services to the Government, which were accepted, and his original entry in the Navy is dated November 5, 1861. He was appointed assistant surgeon, and his first duty was on board the steam sloop-of-war Richmond of the West Gulf Blockading Squadron, on which ship he participated in the passage of Forts Jackson and St. Philip, and the capture of New Orleans, April 24-25, 1862. Afterwards while on duty on the Santiago de Cuba, he was present at both attacks on Fort Fisher, December, 1864, and January, 1865.

After the close of the Civil War he was on duty on the steam sloop-of-war Lancaster, of the Pacific Squadron, on which ship he returned to the United States. An epidemic of virulent yellow fever was then raging at Pensacola, Fla., and he immediately volunteered his services to the Navy Department, for duty at that place. The scourge lasted during the summer, with great violence and fatality. Surgeon Murphy worked

heroically in fighting the dread disease, and when about congratulating himself on the near approach of its disappearance, he fell a victim to it and died in the line of duty at the Naval Hospital, Pensacola, October 26, 1867.

PAY DIRECTOR CHARLES MURRAY

Born in Ireland; appointed purser from District of Columbia, March 31, 1843; title changed to paymaster by Act of Congress, June 22, 1860; placed on retired list, January 6, 1864; promoted to pay director on retired list, March 3, 1871; died, June 17, 1872.

His first duty was on board the steamer Union, Home Squadron, 1843-45; storeship Erie, Pacific Squadron, 1845-48; frigate Independence, flagship, Mediterranean Squadron, 1849-52; frigate Savannah, flagship, Brazil Squadron, 1853-56; Navy Yard, New York, 1858-61; Navy Yard, Mare Island, Cal., 1861-64; placed on retired list, January 6, 1864, but ordered on active duty at Panama, N. G., as inspector of provisions and clothing, and as paymaster of the ships on the coast, 1864-68; special duty at New York, as superintendent of baking and purchase of flour, 1869-70; promoted to pay director on the retired list, March 3, 1871. Died at Baltimore, Md., June 17, 1872.

Born in Ireland, January 6, 1802, he came to this country in his early youth, and was forty-one years old when he was appointed a purser in the Navy. After an honorable service of twenty-one years, he was placed on the retired list, on attaining the age of sixty-two years, January 6, 1864, but was retained on active duty until 1870. He was a consistent Catholic during his whole life. He was survived by two daughters, one of whom, Sister Juliana of the Blessed Sacrament, entered the Carmelite Order, in Baltimore, Md., in 1859, and after a most exemplary and holy life died January 24, 1904.

LIEUTENANT EDWARD MOALE, JR.

Born at Little Rock Arsenal, Arkansas, September 10, 1866; appointed cadet midshipman from Montana Territory, June 17, 1882; title changed to naval cadet, August 5, 1882;

promoted to ensign, July 1, 1889; lieutenant, junior grade, June 4, 1897; lieutenant, March 3, 1899; died, October 23, 1903.

He completed his four-years' course at the Naval Academy and was ordered, June 11, 1887, to duty on the *Adams*, Pacific Squadron, and was transferred to the *Vandalia*, same squadron, 1887-89, and was then ordered to duty on the Coast Survey, California and Washington Coast, 1889-92. On the completion of his two years' sea service he was graduated, June 30, 1889, and promoted to ensign, the next day, July 1, 1889; duty on the *Adams*, Pacific Station, 1892-94; flagship *Philadelphia*, Pacific Station, March to November, 1894; duty on the Fish Commission steamer *Albatross*, Pacific Station, 1894-95; assistant instructor in ordnance at Naval Academy, 1895-97; promoted to lieutenant, junior grade, June 4, 1897; duty on the *Helena*, Asiatic Squadron, 1897-1900; on the collier *Scindia*, April to August, 1900; Navy Yard, Norfolk, Va., 1900-1901; on the *San Francisco*, at Norfolk Navy Yard, January to August, 1902; ordered to the *Chicago*, European Station, August, 1902; transferred to the flagship *Brooklyn*, and staff, 1903. Returned home sick, August, 1903.

Edward Moale, Jr., was the son of Brigadier-General Edward Moale, United States Army, and Jean Moale. The family was thoroughly Catholic, and among his relatives were the Rev. John McNally, an uncle; Rev. Charles J. White, a cousin; and Mesdames Mary and Charlotte McNally, aunts, and Madame Charlotte Chatard, cousin, Religious of the Sacred Heart. In June, 1891, at Seattle, Washington State, he was married to Adria Maude Temple. He died at Catonsville, near Baltimore, Md., October 23, 1903, and was survived by his wife and a son, Edward Temple Moale.

CHIEF ENGINEER DANIEL PAUL MCCARTNEY

Born in Ireland, November 10, 1830; appointed third assistant engineer, from Maryland, July 1, 1861; promoted to second assistant engineer, December 18, 1862; first assistant engineer, January 30, 1865; passed assistant engineer, to date

from February 24, 1874; chief engineer, August 22, 1881. Retired on attaining the age of sixty-two years, November 10, 1892.

His first duty was on board the steamer *Louisiana*, North Atlantic Squadron, 1861-62; then on the *Montauk* (ironclad), South Atlantic Station, 1862; promoted to second assistant engineer, December 18, 1862; duty on steam sloop-of-war *Shenandoah*, North Atlantic Station, 1862-65; promoted to first assistant engineer, January 30, 1865, was on the *Shamokin*, Brazil Squadron, and on the *Monacacy*, Asiatic Station, 1865-68; Navy Yard, Norfolk, Va., 1868-69; on the *Frolic*, special service, 1869-70; Navy Yard, Washington, D. C., 1870-71; flagship *Wabash*, European Squadron, 1871-72, transferred to the steam sloop-of-war *Plymouth*, same squadron, 1872-73; Navy Yard, Philadelphia, Pa., 1873-74; promoted to passed assistant engineer to date from February 24, 1874; duty on the *Gettysburg*, on special service, 1874-75; *Tallapoosa*, special service, 1875-76; Navy Yard, Washington, D. C., 1876-80; *Despatch*, special service, 1881; promoted to chief engineer, August 22, 1881; duty on the *Essex*, Pacific and Asiatic Squadrons, 1881-85; Navy Yard, Washington, D. C., 1885-87; *Nip-sic*, Navy Yard, New York, 1887; *Galena*, North Atlantic Station, 1888-90; special duty, 1890-92; placed on retired list, November 10, 1892. At the breaking out of the Spanish War, he was ordered on active duty at the Navy Yard, Washington, D. C., 1898. Died at Washington, D. C., December 21, 1902.

He came to this country at an early age, and applied himself to the study of steam engineering. During the war the vessels to which he was attached participated in a number of engagements, among them both attacks on, and final capture of, Fort Fisher, December 24 and 25, 1864 and January 15, 1865. He was a member of the Military Order of the Loyal Legion of the United States. He was survived by his wife.

SURGEON HENRY FENELON MACSHERRY

Born in Virginia, he was appointed assistant surgeon, from his native State, June 23, 1860; promoted to surgeon, September 22, 1863. Died October 1, 1867.

His first duty was on board the sailing sloop-of-war *Vandalia*, East India Squadron, 1860-61; gunboat *Sciota*, West Gulf Squadron, 1861-62; participating in the passage of Forts Jackson and St. Philip, and capture of New Orleans, April, 1862; flagship *Wabash*, South Atlantic Blockading Squadron, 1862-63, on the blockade off Charleston, S. C.; promoted to surgeon, September 22, 1863; Navy Yard, Philadelphia, Pa., 1863; Naval Hospital, Memphis, Tenn., 1863-64; *Dacotah*, North Atlantic Squadron, June to August, 1864; recruiting duty in New Jersey, August to October, 1864; *Wabash*, North Atlantic Squadron, 1864-65; in both engagements and capture of Fort Fisher, N. C., December, 1864, and January, 1865; steam sloop-of-war *Wyoming*, East India Squadron, 1865-67.

His parents were Richard and Ann C. King Macsherry. His uncle was Rev. William Macsherry, S.J., President of Georgetown College, D. C. His brother, Richard Macsherry, had been an assistant surgeon in the Navy, 1843-56, but resigned, April 17, 1856, and practised his profession in Baltimore with distinguished success. He was never married. The Navy Department records show that he died at sea, in the line of duty as surgeon of the *Wyoming*, on the East India Station, October 1, 1867.

ASSISTANT SURGEON RICHARD MACSHERRY

Born in Virginia, he was appointed from there an assistant surgeon, November 22, 1843; resigned, April 17, 1851.

He served first on board the frigate *Constitution*, on special service to the East Indies and Pacific, and carried out H. A. Wise, Minister to Brazil, 1844-46; Polk, from February 20, 1847, to May 5, 1847; May 21, 1847, ordered to Mexico with marines; Naval Hospital, Norfolk, Va., 1848-50; resigned April 17, 1851.

Born in Martinsburg, Virginia, November 21, 1817, he was married to Catherine Somerville Wilson. His brother was Surgeon Henry F. Macsherry. After resigning from the Navy in 1851 he entered on his professional career in civil life, at Baltimore, Md., and became President of the Medical and

Chirurgical Society of Maryland; President of the Baltimore Academy of Medicine; President of State Board of Health; Professor, Practice of Medicine, University of Maryland. He was a voluminous writer of medical essays. His books are *El Puchero, Health, The Early History of Maryland*, etc. He died at Baltimore, Md., October 7, 1885, and was survived by three sons: Richard Meredith, Dr. Henry Clinton, and Allan Macsherry.

CHIEF ENGINEER JACKSON McELMELL

Born in Pennsylvania and appointed third assistant engineer from that State, August 2, 1855; promoted to second assistant engineer, July 21, 1858; first assistant engineer, March 25, 1861; chief engineer, February 2, 1862; retired on attaining the age of sixty-two years, June 4, 1896; promoted to chief engineer, with the rank of rear-admiral, June 29, 1906. Died at Philadelphia, Pa., May 31, 1908.

He served first on the Coast Survey steamer Hetzel, 1856; then on the steam frigate Niagara, engaged in laying the first Atlantic cable, 1857-58; second assistant engineer steamer Memphis, Brazil Squadron and Paraguay Expedition, 1858-59; steam sloop-of-war Powhatan, West Gulf Squadron, 1860-61; first assistant engineer steam gunboat Octorora, North Atlantic Squadron and West Gulf Squadron, was present at the engagements with Forts Jackson and St. Philip, and capture of New Orleans, April 24-25, 1862, and passage of the Vicksburg batteries, June 27, 1862; chief engineer steam sloop-of-war Richmond, West Gulf Squadron, 1863-65, participated in the battle of Mobile Bay, August 5, 1864; special duty at League Island, Pa., 1865-68; steam sloop-of-war Plymouth, European Station, 1869-71; special duty at Chester, Pa., 1872-75; on the Powhatan, North Atlantic Squadron, 1875-78; special duty at League Island Navy Yard, Pa., 1879-82; on the flagship Tennessee, as fleet engineer of the North Atlantic Squadron, August 7, 1882, until December 7, 1882; again ordered on duty on the Tennessee, as fleet engineer of the North Atlantic Squadron; transferred to the flagship Richmond,

North Atlantic Station, 1884-87; president of the Naval Examining Board at Philadelphia, Pa., 1888-96; retired June 4, 1896.

At the outbreak of the war with Spain he was ordered on active duty as president of the Naval Examining Board, at Philadelphia, Pa., and remained in this service until the close of hostilities. By the Act of Congress of June 29, 1906, all officers on the retired list, who had rendered service during the Civil War, were advanced one grade, and he, having been retired as a chief engineer, with the rank of commodore, was advanced to the rank of rear-admiral.

Born at Philadelphia, Pa., June 4, 1834, he was the eldest son of James and Katherine A. McElmell and was educated at Holy Cross College, Worcester, Mass., from which he received the degree of Master of Arts. In June, 1872, Georgetown College, D. C., conferred on him the same as an honorary degree.

With a natural aptitude for mechanics, and a fondness for the Naval Service, he decided to enter the Engineer Corps of the United States Navy, and secured the technical experience needed by spending two years in the ship and engine-building establishment of Reaney, Neafie & Co., of Philadelphia. As a further professional training he served for a short time on a merchant steamer, and then in August, 1855, he entered the Navy, as third assistant engineer.

His nephew, Rev. George Paul Barry, died a few weeks after being ordained a deacon. His brother-in-law was the Very Rev. John E. Barry, Vicar General of the Diocese of Manchester, N. H., who was killed by being run over by a trolley car, in front of the Astor House, New York City.

He had two brothers in the United States Naval Service, Assistant Engineer Edward Francis McElmell, who died November 25, 1906, and Acting Second Assistant Engineer Thomas A. McElmell, who was honorably discharged from the Navy, September 11, 1868. Also in the Service was his brother-in-law, Chief Engineer George J. Barry, who died November 10, 1877.

He was a member of the Union League and the United

States Service clubs of Philadelphia; the Pennsylvania Historical Society, and the Catholic Club of New York. He was a Senior Vice-Commander (1886-87) of the Pennsylvania Commandery of the Military Order of the Loyal Legion of the United States. At the time of his death he was a widower.

ASSISTANT ENGINEER EDWARD FRANCIS McELMELL

Volunteer Navy.—Born in Pennsylvania, he was appointed from that State acting third assistant engineer, September 29, 1863. Honorably discharged, April 5, 1869. Regular Navy.—Appointed second assistant engineer, November 7, 1871; title changed to assistant engineer, February 24, 1874; retired from disability incident to the service, November 1, 1878. Died, at Philadelphia, Pa., November 25, 1906.

In the Volunteer Navy his first duty was on board the steam frigate Niagara, on special service in European waters in search of Confederate privateers, 1863-65; Paul Jones, Gulf Squadron, 1865-66; flagship Estrella, Gulf Squadron, 1866-67; tug Glance, Naval Station, League Island, Pa., 1867-68; Penobscot, North Atlantic Squadron, 1868-69; honorably discharged from the Navy, April 5, 1869. Appointed second assistant engineer in the Regular Navy of the United States, November 7, 1871, his first duty was on the monitor Canonicus, of the North Atlantic Squadron, and later on the monitor Saugus, of the same squadron, 1872-73; Pinta, 1873-74; title changed to assistant engineer, February 24, 1874; flagship Tennessee, Asiatic Squadron, 1875-78; retired for disability in the line of duty, November 1, 1878.

Born in Philadelphia, Pa., November 12, 1844, he was educated in the public schools, and later perfected himself in the rudiments and knowledge of his profession with the firm of Naefie & Levy, ship-engine builders of Philadelphia. He was married in the Church of the Gesu, Philadelphia, Pa., June 18, 1880, to Hannah Davis Somers. He was a member of the Military Order of the Loyal Legion of the United States, and also of the Grand Army of the Republic. His wife died several years before him.

COMMANDER YORK NOEL

Born in Pennsylvania, he was appointed cadet midshipman from that State, September 21, 1870; midshipman, June 1, 1874; promoted to ensign, July 17, 1876; master, October 28, 1881; title changed to lieutenant (junior grade), March 3, 1883; promoted to lieutenant, January 2, 1888; lieutenant commander, March 3, 1899; commander, December 27, 1903. Died, April 23, 1908.

After completing the four years' course of studies his first duty at sea was on board the flagships Colorado, Worcester and Hartford, on North Atlantic Station, 1874-76; ensign, duty on the Alliance, European Station, from January to October, 1877; training ship Minnesota, May to July, 1878; on the Fortune, 1878-79; Navy Yard, Norfolk, Va., June to October, 1879; flagship Shenandoah, South Atlantic Station, 1879-82; master, duty on ironclad Miantonomah, special cruise, 1882-83; title changed from master to lieutenant (junior grade), receiving ship Colorado, at New York, March to September, 1883; on the Galena and Swatara, North Atlantic Station, 1883-86; during which cruise was on duty on shore, with the Naval Brigade, when it occupied the Isthmus of Panama, during the Revolution of 1885; receiving ship Vermont at New York, 1886-89; lieutenant, duty on the Despatch, 1889-91; training-ship Monongahela, 1892-94; Chicago, flagship, European Station, 1894-95; Navy Yard, New York, February, 1896, to August, 1896; Naval Academy, assistant instructor, Navigation Department, 1896-98; Marblehead, North Atlantic Station, 1898-99, during Spanish-American War; Iowa, Pacific Station, 1899-01; lieutenant-commander, Constellation, stationary training-ship at Newport, R. I., 1901-03; duty at the Naval Station, Cavite, Philippine Islands, 1903-05; commander, Navy Yard, New York, 1905-08.

Born in Cumberland County, Pa.; during his career of nearly thirty-eight years, he saw active service on nearly every station, participated in the Spanish-American War while attached to the Marblehead, and also served nearly three years at the naval station at Cavite, Philippine Islands, where he con-

tracted the dengue fever, from the effects of which he suffered until the time of his death. He would have been promoted to captain on the very day of his death, a vacancy having occurred on that date, and he being the first in line of promotion. He died suddenly, April 23, 1908, in his quarters at the Navy Yard, New York.

He was married to a daughter of the late Rear-Admiral William A. Kirkland, United States Navy, and was survived by his widow and one daughter, and also two brothers.

MIDSHIPMAN JAMES ORD

Born in England; appointed midshipman from Maryland, June 9, 1811; resigned, April 13, 1813.

Known throughout his life as James Ord, it has been persistently claimed that he was the son of George IV and Mrs. Fitzherbert. Much has been written in regard to the claim, and exhaustive inquiries in England have been made by his descendants, unearthing much curious and interesting information, which, in their opinion, tends to confirm the claim. Yet they have failed to establish the two essential points: 1st, that Mrs. Fitzherbert had a son; 2nd, that James Ord was that son. It is stated that he was born in England, January 7, 1789, and was brought up under the care of a James Ord, his supposed uncle, and Mary Ord, whom he was taught to call his mother. While an infant he was taken to Spain, where James Ord, his reputed uncle, was employed under the Spanish Government, supposedly through the influence of the Prime Minister of England, and the Ambassador to Spain, Allyne Fitzherbert, brother-in-law of Mrs. Fitzherbert. In 1790, when war between England and Spain was imminent, the family came to the United States, and settled at Norfolk, Va. In 1800 James Ord (the reputed uncle) was appointed a naval constructor at the Navy Yard, Washington, D. C., which position he held until his death, October 12, 1810.

James Ord, the subject of this sketch, became a student at Georgetown College, April 20, 1800, and left the college, April 24, 1804. When the Society of Jesus was re-established in

Maryland he entered as a novice, October 10, 1806. During his novitiate he studied and taught at Georgetown College, and also taught in New York at the "Literary Institute" founded by Rev. Anthony Kohlmann, S.J., 1809-10, returning to Georgetown College, where he remained studying and teaching until 1811, when, apparently convinced that he did not have a vocation for the priesthood, he left the college, and on June 9, 1811, he was appointed a midshipman in the United States Navy, and after a two-years' cruise on board the frigate Congress, on the European Station, he resigned April 13, 1813. On April 30 of the same year he was appointed first lieutenant in the Thirty-sixth United States Infantry. He resigned from the Army, February 14, 1815. He was for some years in one of the Government offices in Washington, and afterwards was employed in the Government frontier stations in the Michigan Territory. In 1838 he went to California, where his sons had become prominent. He died at Omaha, Neb., in 1883, at the home of his son, Major-General Edward O. C. Ord, U. S. A. He was married in 1814 to Rebecca Ruth Cresap, a Protestant. They had seven sons and one daughter, all Catholics. One son, Major-General Edward Otho Cresap Ord, United States Army, graduated at West Point in 1839, and had a distinguished career as an officer, in the war with Mexico, and in the Civil War. He died of yellow fever at Havana, Cuba, while on his way from Vera Cruz, Mexico, to New York. Another son, Placidius Ord, was a major of volunteers during the Civil War, and was appointed a second lieutenant in the United States Army, May 11, 1866; promoted to first lieutenant, September 18, 1867; was accidentally killed July 9, 1876. Another son, Pacificus Ord, was a prominent man in California, a member of the "Bear State Convention," that met at Monterey in 1849, to form a State Government. He died at Washington, D. C., a few years ago.

CHAPLAIN CHARLES H. PARKS

Born in New York and appointed chaplain from that State, April 25, 1888; resigned, January 25, 1900; died at New York, March 31, 1907.

From the date of his appointment to October 27, 1889, he was on "waiting orders." Then he was ordered on duty on board the receiving ship Vermont, at the Navy Yard, New York, where he remained until August 17, 1890, when he was ordered to the flagship Philadelphia, North Atlantic Squadron. After a three years' cruise on the Philadelphia, he was again stationed on the Vermont, Navy Yard, New York, August 7, 1893-96. His next duty was on the San Francisco, flagship of the European Squadron, and on the breaking out of the Spanish-American War, with the fleet operating in the West Indies, July 19, 1896 to June, 1899. Then he was ordered to the receiving ship Richmond at the Navy Yard, Philadelphia, Pa., August 30, 1899. Resigned January 25, 1900, with the relative rank of lieutenant.

He was born in New York in 1855 and educated at the College of St. Francis Xavier, in New York City. After his graduation in 1874 he entered St. Joseph's Seminary at Troy, N. Y., where he was ordained a priest in 1879. His first assignment was temporarily to Newark, N. J., where he remained but a short time, then to the Church of the Transfiguration, New York City, from there he was transferred to St. Mary's Church, Grand Street, where he remained until his appointment gave him the distinction of being the first Catholic priest to be commissioned as chaplain in the Navy of the United States. During and after the Civil War a large proportion of the enlisted men of the Navy were Catholics, all the chaplains were Protestants, and their spiritual influence was merely nominal. For a number of years efforts were made to have Catholic chaplains appointed, as the necessity was plainly apparent, but priests were scarce, and especially such as would be fitted for the life and its surrounding conditions, but finally, after mature and careful consideration, the Archbishop of New York, who realized the great work and great good that could be done, selected Father Parks for the position, and on his recommendation President Cleveland nominated and the Senate confirmed Father Parks. No better selection could have been made. He entered on this new field of priestly labor with energy and zeal,

became intimate with the enlisted men, Catholic and non-Catholic, and soon gained their utmost confidence. His active, untiring work among the men was at first considered an innovation, contrary to all the traditions of the Navy, and was keenly observed by all officers in its effect on discipline, etc. But as a result the most doubtful critics became his most ardent admirers, since his influence was entirely for the spiritual welfare of the men and the good of the Service. His bright, cheerful, sunny nature made him a desirable companion and messmate, and all, from admiral to enlisted man, learned to honor, respect, and love him as a gentle, modest, unassuming, courteous man and officer, a devoted, faithful, and courageous priest.

When he resigned from the Navy, January 25, 1900, officers and men expressed much regret at losing him, but he did not leave them unattended, for other Catholic chaplains had been appointed, and he felt himself free to return to parochial duty. In 1901 he was appointed rector of the Church of St. Thomas Aquinas at West Farms, New York, where he remained until his death. The same qualities that had endeared him to the officers and men of the Navy made him dearly beloved by his parishioners, and it was a great shock to them when, on Easter Sunday morning, March 31, 1907, he was found dead in his bed. For a year or more he had been in poor health. His remains were interred in Calvary Cemetery, and an unusual token of honor and respect was shown by the Naval authorities, in the detail of a company of marines as a funeral escort at the cemetery. They fired the three volleys of musketry over the grave and sounded taps, a ceremony that is usually only observed at the grave of an officer in the Service.

COMMANDER GEORGE PARKER RYAN

Born in Boston, Mass., in 1842, he was appointed acting midshipman, September 30, 1857, from that State; promoted to midshipman, June 1, 1861; lieutenant, July 16, 1862; lieutenant commander, July 16, 1866; commander, October 3, 1874. Lost in wreck of U. S. S. *Huron*, November 24, 1877.

During his academic course he paid a great deal of attention to the study of practical and theoretical astronomy, and upon graduating, June 1, 1861, he was ordered to the brig Bainbridge, Atlantic Squadron, as navigating officer, an advancement seldom accorded to a midshipman. Promoted to lieutenant, he was ordered to the steam sloop-of-war Sacramento, on special duty in foreign waters, 1862-65; Lenapee, North Atlantic Squadron, 1865-66; lieutenant commander, July 16, 1866, at the Naval Academy as assistant instructor of astronomy, etc., 1867-69. He was then ordered to the sailing frigate Sabine, as navigator and instructor to the graduating class of 1869; a special cruise, 1869-70; ordered again to the Naval Academy as assistant instructor in natural and experimental philosophy, afterwards becoming head of the department; then to head of department of physics and chemistry, 1870-73. At that time the Navy Department began organizing the parties to be stationed at different places in the world for the observation of the transit of Venus. His reputation as a mathematician and astronomer was well established and appreciated, and he was selected to take charge of one of the most important stations for the observation of the transit, at the Kerguelan Islands, for which place he with his party, took passage on the Swatara, in 1874. The Swatara left them at Royal Harbor, Kerguelan Islands, and proceeded with other parties to other stations. A few miles from the site selected by Ryan, for his observatory, was the station of the English Government, under the direction of the Rev. Father Perry, S.J., who was considered the highest living authority on magnetic observations, etc., assisted by Rev. Father Sitgreave, S.J. Ryan met them many times, and a friendly acquaintance was formed. The German Government also had a station some miles distant. The transit of Venus occurred December 8, 1874, and Ryan's party were eminently successful in their observations, weather, conditions of clouds, etc., being exceptionally favorable. The party remained a month after the transit, for the purpose of making additional verifying observations of occultations, etc., and early in January, 1875, took passage on the Monongahela, to Rio di Janeiro,

COMMANDER YORK NOEL

Born in Pennsylvania, he was appointed cadet midshipman from that State, September 21, 1870; midshipman, June 1, 1874; promoted to ensign, July 17, 1876; master, October 28, 1881; title changed to lieutenant (junior grade), March 3, 1883; promoted to lieutenant, January 2, 1888; lieutenant commander, March 3, 1899; commander, December 27, 1903. Died, April 23, 1908.

After completing the four years' course of studies his first duty at sea was on board the flagships Colorado, Worcester and Hartford, on North Atlantic Station, 1874-76; ensign, duty on the Alliance, European Station, from January to October, 1877; training ship Minnesota, May to July, 1878; on the Fortune, 1878-79; Navy Yard, Norfolk, Va., June to October, 1879; flagship Shenandoah, South Atlantic Station, 1879-82; master, duty on ironclad Miantonomah, special cruise, 1882-83; title changed from master to lieutenant (junior grade), receiving ship Colorado, at New York, March to September, 1883; on the Galena and Swatara, North Atlantic Station, 1883-86; during which cruise was on duty on shore, with the Naval Brigade, when it occupied the Isthmus of Panama, during the Revolution of 1885; receiving ship Vermont at New York, 1886-89; lieutenant, duty on the Despatch, 1889-91; training-ship Monongahela, 1892-94; Chicago, flagship, European Station, 1894-95; Navy Yard, New York, February, 1896, to August, 1896; Naval Academy, assistant instructor, Navigation Department, 1896-98; Marblehead, North Atlantic Station, 1898-99, during Spanish-American War; Iowa, Pacific Station, 1899-01; lieutenant-commander, Constellation, stationary training-ship at Newport, R. I., 1901-03; duty at the Naval Station, Cavite, Philippine Islands, 1903-05; commander, Navy Yard, New York, 1905-08.

Born in Cumberland County, Pa.; during his career of nearly thirty-eight years, he saw active service on nearly every station, participated in the Spanish-American War while attached to the Marblehead, and also served nearly three years at the naval station at Cavite, Philippine Islands, where he con-

tracted the dengue fever, from the effects of which he suffered until the time of his death. He would have been promoted to captain on the very day of his death, a vacancy having occurred on that date, and he being the first in line of promotion. He died suddenly, April 23, 1908, in his quarters at the Navy Yard, New York.

He was married to a daughter of the late Rear-Admiral William A. Kirkland, United States Navy, and was survived by his widow and one daughter, and also two brothers.

MIDSHIPMAN JAMES ORD

Born in England; appointed midshipman from Maryland, June 9, 1811; resigned, April 13, 1813.

Known throughout his life as James Ord, it has been persistently claimed that he was the son of George IV and Mrs. Fitzherbert. Much has been written in regard to the claim, and exhaustive inquiries in England have been made by his descendants, unearthing much curious and interesting information, which, in their opinion, tends to confirm the claim. Yet they have failed to establish the two essential points: 1st, that Mrs. Fitzherbert had a son; 2nd, that James Ord was that son. It is stated that he was born in England, January 7, 1789, and was brought up under the care of a James Ord, his supposed uncle, and Mary Ord, whom he was taught to call his mother. While an infant he was taken to Spain, where James Ord, his reputed uncle, was employed under the Spanish Government, supposedly through the influence of the Prime Minister of England, and the Ambassador to Spain, Allyne Fitzherbert, brother-in-law of Mrs. Fitzherbert. In 1790, when war between England and Spain was imminent, the family came to the United States, and settled at Norfolk, Va. In 1800 James Ord (the reputed uncle) was appointed a naval constructor at the Navy Yard, Washington, D. C., which position he held until his death, October 12, 1810.

James Ord, the subject of this sketch, became a student at Georgetown College, April 20, 1800, and left the college, April 24, 1804. When the Society of Jesus was re-established in

COMMANDER YORK NOEL

Born in Pennsylvania, he was appointed cadet midshipman from that State, September 21, 1870; midshipman, June 1, 1874; promoted to ensign, July 17, 1876; master, October 28, 1881; title changed to lieutenant (junior grade), March 3, 1883; promoted to lieutenant, January 2, 1888; lieutenant commander, March 3, 1899; commander, December 27, 1903. Died, April 23, 1908.

After completing the four years' course of studies his first duty at sea was on board the flagships Colorado, Worcester and Hartford, on North Atlantic Station, 1874-76; ensign, duty on the Alliance, European Station, from January to October, 1877; training ship Minnesota, May to July, 1878; on the Fortune, 1878-79; Navy Yard, Norfolk, Va., June to October, 1879; flagship Shenandoah, South Atlantic Station, 1879-82; master, duty on ironclad Miantonomah, special cruise, 1882-83; title changed from master to lieutenant (junior grade), receiving ship Colorado, at New York, March to September, 1883; on the Galena and Swatara, North Atlantic Station, 1883-86; during which cruise was on duty on shore, with the Naval Brigade, when it occupied the Isthmus of Panama, during the Revolution of 1885; receiving ship Vermont at New York, 1886-89; lieutenant, duty on the Despatch, 1889-91; training-ship Monongahela, 1892-94; Chicago, flagship, European Station, 1894-95; Navy Yard, New York, February, 1896, to August, 1896; Naval Academy, assistant instructor, Navigation Department, 1896-98; Marblehead, North Atlantic Station, 1898-99, during Spanish-American War; Iowa, Pacific Station, 1899-01; lieutenant-commander, Constellation, stationary training-ship at Newport, R. I., 1901-03; duty at the Naval Station, Cavite, Philippine Islands, 1903-05; commander, Navy Yard, New York, 1905-08.

Born in Cumberland County, Pa.; during his career of nearly thirty-eight years, he saw active service on nearly every station, participated in the Spanish-American War while attached to the Marblehead, and also served nearly three years at the naval station at Cavite, Philippine Islands, where he con-

tracted the dengue fever, from the effects of which he suffered until the time of his death. He would have been promoted to captain on the very day of his death, a vacancy having occurred on that date, and he being the first in line of promotion. He died suddenly, April 23, 1908, in his quarters at the Navy Yard, New York.

He was married to a daughter of the late Rear-Admiral William A. Kirkland, United States Navy, and was survived by his widow and one daughter, and also two brothers.

MIDSHIPMAN JAMES ORD

Born in England; appointed midshipman from Maryland, June 9, 1811; resigned, April 13, 1813.

Known throughout his life as James Ord, it has been persistently claimed that he was the son of George IV and Mrs. Fitzherbert. Much has been written in regard to the claim, and exhaustive inquiries in England have been made by his descendants, unearthing much curious and interesting information, which, in their opinion, tends to confirm the claim. Yet they have failed to establish the two essential points: 1st, that Mrs. Fitzherbert had a son; 2nd, that James Ord was that son. It is stated that he was born in England, January 7, 1789, and was brought up under the care of a James Ord, his supposed uncle, and Mary Ord, whom he was taught to call his mother. While an infant he was taken to Spain, where James Ord, his reputed uncle, was employed under the Spanish Government, supposedly through the influence of the Prime Minister of England, and the Ambassador to Spain, Allyne Fitzherbert, brother-in-law of Mrs. Fitzherbert. In 1790, when war between England and Spain was imminent, the family came to the United States, and settled at Norfolk, Va. In 1800 James Ord (the reputed uncle) was appointed a naval constructor at the Navy Yard, Washington, D. C., which position he held until his death, October 12, 1810.

James Ord, the subject of this sketch, became a student at Georgetown College, April 20, 1800, and left the college, April 24, 1804. When the Society of Jesus was re-established in

Maryland he entered as a novice, October 10, 1806. During his novitiate he studied and taught at Georgetown College, and also taught in New York at the "Literary Institute" founded by Rev. Anthony Kohlmann, S.J., 1809-10, returning to Georgetown College, where he remained studying and teaching until 1811, when, apparently convinced that he did not have a vocation for the priesthood, he left the college, and on June 9, 1811, he was appointed a midshipman in the United States Navy, and after a two-years' cruise on board the frigate Congress, on the European Station, he resigned April 13, 1813. On April 30 of the same year he was appointed first lieutenant in the Thirty-sixth United States Infantry. He resigned from the Army, February 14, 1815. He was for some years in one of the Government offices in Washington, and afterwards was employed in the Government frontier stations in the Michigan Territory. In 1858 he went to California, where his sons had become prominent. He died at Omaha, Neb., in 1883, at the home of his son, Major-General Edward O. C. Ord, U. S. A. He was married in 1814 to Rebecca Ruth Cresap, a Protestant. They had seven sons and one daughter, all Catholics. One son, Major-General Edward Otho Cresap Ord, United States Army, graduated at West Point in 1839, and had a distinguished career as an officer, in the war with Mexico, and in the Civil War. He died of yellow fever at Havana, Cuba, while on his way from Vera Cruz, Mexico, to New York. Another son, Placidius Ord, was a major of volunteers during the Civil War, and was appointed a second lieutenant in the United States Army, May 11, 1866; promoted to first lieutenant, September 18, 1867; was accidentally killed July 9, 1876. Another son, Pacificus Ord, was a prominent man in California, a member of the "Bear State Convention," that met at Monterey in 1849, to form a State Government. He died at Washington, D. C., a few years ago.

CHAPLAIN CHARLES H. PARKS

Born in New York and appointed chaplain from that State, April 25, 1888; resigned, January 25, 1900; died at New York, March 31, 1907.

From the date of his appointment to October 27, 1889, he was on "waiting orders." Then he was ordered on duty on board the receiving ship Vermont, at the Navy Yard, New York, where he remained until August 17, 1890, when he was ordered to the flagship Philadelphia, North Atlantic Squadron. After a three years' cruise on the Philadelphia, he was again stationed on the Vermont, Navy Yard, New York, August 7, 1893-96. His next duty was on the San Francisco, flagship of the European Squadron, and on the breaking out of the Spanish-American War, with the fleet operating in the West Indies, July 19, 1896 to June, 1899. Then he was ordered to the receiving ship Richmond at the Navy Yard, Philadelphia, Pa., August 30, 1899. Resigned January 25, 1900, with the relative rank of lieutenant.

He was born in New York in 1855 and educated at the College of St. Francis Xavier, in New York City. After his graduation in 1874 he entered St. Joseph's Seminary at Troy, N. Y., where he was ordained a priest in 1879. His first assignment was temporarily to Newark, N. J., where he remained but a short time, then to the Church of the Transfiguration, New York City, from there he was transferred to St. Mary's Church, Grand Street, where he remained until his appointment gave him the distinction of being the first Catholic priest to be commissioned as chaplain in the Navy of the United States. During and after the Civil War a large proportion of the enlisted men of the Navy were Catholics, all the chaplains were Protestants, and their spiritual influence was merely nominal. For a number of years efforts were made to have Catholic chaplains appointed, as the necessity was plainly apparent, but priests were scarce, and especially such as would be fitted for the life and its surrounding conditions, but finally, after mature and careful consideration, the Archbishop of New York, who realized the great work and great good that could be done, selected Father Parks for the position, and on his recommendation President Cleveland nominated and the Senate confirmed Father Parks. No better selection could have been made. He entered on this new field of priestly labor with energy and zeal,

became intimate with the enlisted men, Catholic and non-Catholic, and soon gained their utmost confidence. His active, untiring work among the men was at first considered an innovation, contrary to all the traditions of the Navy, and was keenly observed by all officers in its effect on discipline, etc. But as a result the most doubtful critics became his most ardent admirers, since his influence was entirely for the spiritual welfare of the men and the good of the Service. His bright, cheerful, sunny nature made him a desirable companion and messmate, and all, from admiral to enlisted man, learned to honor, respect, and love him as a gentle, modest, unassuming, courteous man and officer, a devoted, faithful, and courageous priest.

When he resigned from the Navy, January 25, 1900, officers and men expressed much regret at losing him, but he did not leave them unattended, for other Catholic chaplains had been appointed, and he felt himself free to return to parochial duty. In 1901 he was appointed rector of the Church of St. Thomas Aquinas at West Farms, New York, where he remained until his death. The same qualities that had endeared him to the officers and men of the Navy made him dearly beloved by his parishioners, and it was a great shock to them when, on Easter Sunday morning, March 31, 1907, he was found dead in his bed. For a year or more he had been in poor health. His remains were interred in Calvary Cemetery, and an unusual token of honor and respect was shown by the Naval authorities, in the detail of a company of marines as a funeral escort at the cemetery. They fired the three volleys of musketry over the grave and sounded taps, a ceremony that is usually only observed at the grave of an officer in the Service.

COMMANDER GEORGE PARKER RYAN

Born in Boston, Mass., in 1842, he was appointed acting midshipman, September 30, 1857, from that State; promoted to midshipman, June 1, 1861; lieutenant, July 16, 1862; lieutenant commander, July 16, 1866; commander, October 3, 1874. Lost in wreck of U. S. S. Huron, November 24, 1877.

During his academic course he paid a great deal of attention to the study of practical and theoretical astronomy, and upon graduating, June 1, 1861, he was ordered to the brig Bainbridge, Atlantic Squadron, as navigating officer, an advancement seldom accorded to a midshipman. Promoted to lieutenant, he was ordered to the steam sloop-of-war Sacramento, on special duty in foreign waters, 1862-65; Lenapee, North Atlantic Squadron, 1865-66; lieutenant commander, July 16, 1866, at the Naval Academy as assistant instructor of astronomy, etc., 1867-69. He was then ordered to the sailing frigate Sabine, as navigator and instructor to the graduating class of 1869; a special cruise, 1869-70; ordered again to the Naval Academy as assistant instructor in natural and experimental philosophy, afterwards becoming head of the department; then to head of department of physics and chemistry, 1870-73. At that time the Navy Department began organizing the parties to be stationed at different places in the world for the observation of the transit of Venus. His reputation as a mathematician and astronomer was well established and appreciated, and he was selected to take charge of one of the most important stations for the observation of the transit, at the Kerguelan Islands, for which place he with his party, took passage on the Swatara, in 1874. The Swatara left them at Royal Harbor, Kerguelan Islands, and proceeded with other parties to other stations. A few miles from the site selected by Ryan, for his observatory, was the station of the English Government, under the direction of the Rev. Father Perry, S.J., who was considered the highest living authority on magnetic observations, etc., assisted by Rev. Father Sitgreave, S.J. Ryan met them many times, and a friendly acquaintance was formed. The German Government also had a station some miles distant. The transit of Venus occurred December 8, 1874, and Ryan's party were eminently successful in their observations, weather, conditions of clouds, etc., being exceptionally favorable. The party remained a month after the transit, for the purpose of making additional verifying observations of occultations, etc., and early in January, 1875, took passage on the Monongahela, to Rio di Janeiro,

via Cape Town, S. A., where they took the mail steamer to New York. While at Rio di Janeiro the Emperor, Dom Pedro II, who was something of a scientist, signified that he would be pleased to meet Commander Ryan and his assistants, waiving all etiquette as to full dress, etc., and they passed several hours with him in pleasant, informal conversation regarding the transit and other scientific subjects. Commander Ryan, after his return to the United States, was engaged for some time in preparing his report to the Navy Department, of the work done, the observations, etc. The thoroughness, accuracy, and completeness of the work received the highest scientific commendation, and is a monument to his ability. In September 4, 1876, he, in obedience to orders, assumed command of the Huron, North Atlantic Squadron. On November 23, 1877, at about 10 A. M., the Huron left Hampton Roads, Va., for a cruise in the West Indies. The weather was thick and hazy, with strong wind from the S. E., and every indication of a heavy gale. The gale increased, and shortly after 1 A. M., November 24, 1877, the Huron went ashore off Kitty Hawk, N. C., and in a few hours became a total wreck. Eight officers and seventy-five men perished, including Commander Ryan; and four officers and thirty men were saved. The body of Commander Ryan was recovered and brought to his home in Boston, Mass. The funeral took place December 6, 1877. A Solemn Requiem Mass was celebrated at the Church of the Immaculate Conception, Rev. Father Chartier, S.J., officiating. Rev. Father Fulton, S.J., of Boston College, preached the funeral sermon.

Commander Ryan was a practical Catholic in every way during his life, always attentive to his religious duties, and frequenting the Sacraments regularly. One of his brothers, John W. Ryan, was editor of the Boston *Courier* for some years. In 1867 he was married to Miss Mary Galvin, daughter of John Galvin, at that time City Forester of Boston. He was survived by his wife and four children. Rear-Admiral Ralph Chandler, U. S. N. (deceased February 11, 1889) was his close and intimate friend for many years, and he voiced the sentiments of all who knew Commander Ryan, in a letter to the Boston *Pilot*,

in which he said: "His was a rare character, a noble disposition, and developed new traits of manliness and honesty of purpose with increased length of association. To strangers he was simply an intelligent, modest man; to those who knew him well he was a man of true nobility, unmarred by one ungentle act or thought. A loving husband and affectionate father has disappeared from the family circle, and left a desolate hearthstone. The country and the Navy have lost one who bade fair to rise, by honest merit, to the topmost round, and his brother officers mourn for the bright light that has gone out, with sincere and heartfelt grief."

PASSED MIDSHIPMAN WILLIAM REILY

Born in District of Columbia; he was appointed midshipman from Maryland, February 9, 1841; promoted to passed midshipman, August 10, 1847; appointed acting master for duty as lieutenant, December 11, 1852; lost at sea in brig Porpoise, September 21, 1854.

He was first ordered on duty on the receiving ship at Norfolk, Va., then to the Delaware and to the receiving ship at Boston, Mass., 1841-42; he was then ordered to the frigate Congress, Mediterranean and Brazil Squadrons, 1842-45; steamer Princeton, special service, 1845-46; Michigan on the Lakes, 1846; ordered to the Naval School for studies preliminary to examination, October 10, 1846; passed his examination and promoted to passed midshipman, August 10, 1847; on duty in the Home Squadron, 1847-48; on Falmouth and storeship Supply, Pacific Squadron, 1849-52; ordered December 11, 1852 to the brig Porpoise of the Ringgold Surveying Expedition, Pacific Ocean, and appointed acting master for duty as lieutenant from that date. The Porpoise was lost, with all on board, in the China Sea. The last intelligence of her was received at the Navy Department, September 21, 1854, and the date of the loss was officially noted as that date.

Passed Midshipman William Reily married Ellen T. Roche, who, with a son, survived him. The widow afterward married

Simeon M. Johnson, a lawyer, who died in 1872, and in 1882 she married, for the third time, Rear-Admiral John C. Febiger, United States Navy, who died Oct. 9, 1898. She died at Washington, D. C., April 17, 1889, as the result of a runaway accident. The son, Second Lieutenant William Van Wyck Reily, Seventh Cavalry, was killed June 25, 1876, in the Custer Massacre, at the battle of Little Big Horn River, Montana.

REAR-ADMIRAL BENJAMIN F. SANDS

Born in Maryland, he was appointed midshipman from Kentucky, April 1, 1828; promoted to passed midshipman, June 14, 1834; lieutenant, March 16, 1840; commander, September 14, 1855; captain, July 16, 1862; commodore, July 25, 1866; rear-admiral, April 27, 1871; placed on the retired list on reaching the age of sixty-two years, February 11, 1874. Died at Washington, D. C., June 30, 1883.

His first duty was on board the sloop-of-war *Vandalia*, Brazil Squadron, 1828-31; then on sloop-of-war *St. Louis*, West India Squadron, 1832-33; Naval School at Navy Yard, Norfolk, Va., for course of studies preliminary to examination for promotion, 1833-34; passed his examination No. 12 on list of 67, and promoted to passed midshipman, June 14, 1834; duty on the Coast Survey, 1835-41. During this service he was one of the party under the command of Lieutenant Thomas R. Gedney, who, while surveying the bar and other approaches to the Harbor of New York, discovered the noted channel, since known as "Gedney's Channel," which carried two feet more water over the bar than was known before to be possible. Duty on frigate *Columbus*, Mediterranean Squadron, and Brazil Squadron, 1842-44; special duty in connection with the Depot of Charts and Instruments, as it was styled, until after its transfer to the Naval Observatory, then built on University Square, Washington, D. C.; on brig *Washington*, Home Squadron, on duty on the Mexican Coast, during the war, 1847; brig *Porpoise*, coast of Africa, 1848-50; Coast Survey, 1850-58. During this period he was very much interested in the work of

deep-sea soundings, and to overcome the failure experienced in obtaining specimens from great depths by reason of the parting of the lead lines, in the efforts to haul in the lead, much to the annoyance of those engaged in the work, he designed a deep-sea sounding apparatus which proved eminently successful. On duty in the Bureau of Construction, Navy Department, 1858-61. Then came the War of the Rebellion, and although born in Maryland and appointed from Kentucky, he decided that it was his duty to remain loyal to the Union. In May, 1861, the Superintendent of the Coast Survey, A. D. Bache, made application to the Navy Department that he should be sent to the command of the Coast Survey steamer *Active* on the Pacific Coast, on account of his experience and ability in that particular line. He was so ordered and was engaged in the duty of Coast Survey until October, 1862, when, stimulated by the desire to participate in the stirring affairs on the Atlantic Coast, and after making frequent applications to the Navy Department for more active service, he left without orders for Washington, reported to the Department, and applied for orders to a fighting vessel. Ordered to the command of the steam sloop-of-war *Dacotah*, North Atlantic Blockading Squadron, 1862-63; command of Fort Jackson, North Atlantic Blockading Squadron, was present and participated in both attacks on Fort Fisher, December, 1864, and January, 1865. During the blockade off Wilmington, N. C., he was most of the time senior officer commanding that division. After the capture of Fort Fisher he was ordered to the command of the Third Division of the West Gulf Blockading Squadron stationed off Galveston, Texas, and on June 2, 1865, on board the *Fort Jackson*, flagship, the articles of surrender of the last armed forces of the Rebellion were signed by General J. Kirby Smith, C. S. A., commanding the trans-Mississippi forces of the Confederacy, and delivered to Brigadier-General E. J. Davis, representing Major-General E. R. S. Canby, commanding the department. Duty at Navy Yard, Boston, Mass., 1865-66; superintendent of the Naval Observatory at Washington, D. C., 1867-74. During his long tour of duty as superintendent of the Naval Observa-

tory that institution advanced in prominence, and attained a position on the plane of the highest and most celebrated in Europe. Through his exertions Congress made an appropriation for a refracting telescope of great power, and in 1872 a refracting telescope of twenty-six inches clear aperture, mounted equatorially, complete in all its parts, was placed in position, in a new dome erected for the purpose. He remained as superintendent of the Observatory until the date of his retirement.

He was born in Baltimore, Md., February 11, 1812. When very young the family located in Louisville, Ky., from which State he was appointed midshipman, at the age of sixteen. His father was an Episcopalian, and his mother belonged to the Dutch Reformed Church. He was married at Washington, D. C., November 15, 1836, to Henrietta M. French, a Catholic, sister of William H. French (afterwards major-general United States Army). He became a Catholic in 1850, and was a consistent, practical Catholic during the rest of his life. For many years he was a member of the Committee in charge of Catholic Indian Affairs. His family were all Catholics. One daughter, Rosa V. Sands, became a Visitation nun, Sister Mary Hilda Sands. Two grand-daughters, Madame Clara Sands and Madame Hilda Sands, joined the Religious of the Sacred Heart. Of his sons, William F. Sands, an acting master in the United States Navy, died in 1862; F. P. B. Sands was also an acting master during the Civil War, and was honorably discharged in 1867; James H. Sands became a rear-admiral in the Navy, and Major George H. Sands, Tenth United States Cavalry, was a graduate of West Point.

He was survived by his wife, four sons and three daughters—viz.—F. P. B. Sands—Rear-Admiral James H. Sands, United States Navy—Joseph H. Sands and Major George H. Sands, United States Army—Mrs. S. R. Franklin (wife of Rear-Admiral Franklin), Sister M. Hilda Sands and Anna M. Sands.

He left notes from which was compiled, by his son, F. P. B. Sands, the book "From Reefer to Rear-Admiral."

LIEUTENANT JOHN T. SULLIVAN

Born in New York; appointed midshipman from New York October 8, 1862; promoted to ensign, December 18, 1868; master, March 21, 1870; lieutenant, March 21, 1871; retired on account of disability incident to the Service, May 12, 1886. Died at Atlantic City, N. J., March 19, 1900.

He graduated from the Naval Academy, June, 1867, and was ordered to the *Quinnebaug*, South Atlantic Station, 1867-68; ensign, transferred to the flagship *Guerriere*, South Atlantic Station, 1869, then back to the *Quinnebaug*, 1870. He was very much interested in the subject of inter-oceanic communication by way of the American Isthmus, and was ordered as a member of the Darien Expedition in 1871—covering a survey of the Atrato-Napipi route, which was found to be impracticable. The party suffered severely during their work from ocean to ocean, from the climate, malaria, miasma, reptiles, and mosquitoes, but pushed on to the completion of the work. After his return to the United States he was ordered to the *Wyoming*, North Atlantic Fleet, 1872, then to the *Ticonderoga*, South Atlantic Station, 1873; to the *Roanoke* (ironclad), North Atlantic Station, 1874. Then again on special duty on the Darien Survey, 1875; ordnance duty, Navy Yard, New York, 1876; to the North Atlantic and South Atlantic fleets, 1876-78; special duty, Bureau of Navigation, 1879-82; commanding Coast Survey Steamer *Endeavor*, 1882-84; receiving ship *Minnesota*, at New York, 1884-85. Broken down in health, the result of his experience in the unhealthy forests of the Isthmus, he was found incapable of performing active duty, and was placed on the retired list, May 12, 1886. He prepared an exhaustive "Report of historical and technical information relating to the problem of inter-oceanic communication by way of the American Isthmus." The report was regarded as valuable, and was published with maps, by order of the Bureau of Navigation.

He was born in Brooklyn, N. Y., March 21, 1845. His father, Captain John Sullivan of the Ninetieth Regiment, New York Volunteers, died of yellow fever, August 16, 1862, at Key

West, Fla., where the regiment was on duty. On June 15, 1875, Lieutenant Sullivan was married to Miss Sarah Ferris, who survived him. She has since died. They had no children. After his retirement, May 12, 1886, shattered in health he took up his residence in Atlantic City, N. J., and remained there until his death, March 19, 1900. His remains were interred at the United States Naval Academy Cemetery, Annapolis, Md.

A consistent practical Catholic during his life, he had all the consolations of the Sacraments during his illness and at the time of death. He was a hard student, and was considered one of the coming lights of the Service. He was a great favorite and was highly regarded by his superior officers, and by all who knew him well.

COMMANDER RAPHAEL SEMMES

Born in Maryland, he was appointed midshipman, April 1, 1826, from that State; promoted to passed midshipman, April 28, 1832; lieutenant, February 9, 1837; commander, September 14, 1855. Resigned, February 15, 1861. Confederate States Navy.—Appointed commander, March 25, 1861; promoted to captain, August 21, 1862; rear-admiral, February 10, 1865. Retired to civil life after the surrender of the forces under General Joseph E. Johnston, C. S. A., at Greensboro, N. C., April 26, 1865. Died at Point Clear, Ala., August 26, 1877.

Appointed midshipman in the United States Navy, April 1, 1826, his first duty was on board the sloop-of-war Lexington, West India Squadron, detailed September, 1826, to proceed to Trinidad, Port of Spain, to bring home the remains of Captain Oliver H. Perry, U. S. N., who, dying of yellow fever while in command of a squadron in the Orinoco River, was buried at Trinidad, in June, 1819, and finally interred at Newport, R. I., 1826-28. His next duty was on board the Erie, 1828-29; frigate Brandywine, West India Squadron, 1829-31; November 7, 1831, ordered to the Naval School, at Norfolk (Va.) Navy Yard, for course of study preliminary to examination for promotion, which having passed successfully he was promoted to

passed midshipman, April 28, 1832. He was then given leave of absence, extended from time to time, until July 25, 1835, during which time he studied law with his only brother, Samuel Middleton Semmes, of Cumberland, Md., and was admitted to the practice of the law, when he was ordered to the frigate *Constellation*, West Indies Squadron, 1835-37; duty at the Navy Yard, Norfolk, Va., 1838-40; coast survey duty, 1840-41; duty at Navy Yard, Pensacola, Fla., 1841-43; coast survey duty, 1843-45; Home Squadron, September 9, 1845; assigned for duty on the brig *Porpoise*, December 17, 1845, and later to the command of the brig *Somers*. War with Mexico was officially declared, May 13, 1846, and the squadron was blockading the Port of Vera Cruz, on December 8, 1846, the brig *Somers*, under the command of Lieutenant Semmes, while chasing a blockade-runner, under heavy press of sail, capsized and sank, carrying down with her two officers and forty men (one-half her crew). Semmes was rescued and taken on board the English frigate *Endymion*. He was then detailed for duty on the flagship *Raritan*, and during the siege of Vera Cruz he had for a while charge of the battery of guns placed on shore from the *Raritan*. Vera Cruz surrendered, March 28, 1847, and in April Lieutenant Semmes was ordered on a special mission to the City of Mexico, to effect the exchange of Passed Midshipman Rogers, of the *Somers*, who had been captured while on shore, and with others was in danger of being hanged as a spy. Rogers afterwards escaped, and with Semmes joined General Scott's army, then before the City of Mexico. Semmes was assigned to duty as volunteer aid to General Worth, and participated in such capacity, in all the battles of the Valley of Mexico, receiving high commendation for his services. His next duty was a lighthouse inspector, Eighth District, 1848-49, followed by "waiting orders." Promoted to commander, September 14, 1855; lighthouse inspector of Eighth District, with headquarters at Mobile, Ala., 1856-58; secretary of Lighthouse Board at Washington, D. C., 1858-61; member of Lighthouse Board, February 11, 1861; resignation accepted, February 15, 1861.

Semmes' resignation from the United States Navy followed

the receipt of a telegram from C. M. Conrad, Chairman of the Committee on Naval Affairs of the Confederate Government, dated Montgomery, Ala., February 14, 1861, requesting him to repair to that place at his earliest convenience. Maryland, his native State, had not seceded, but having become a citizen of the State of Alabama in 1841 he considered his allegiance as due to that State, above any obligations to the United States. His intentions of taking service with the South were generally well known, so on the receipt of the foregoing telegram he promptly responded by resigning from the United States Navy, and reported at Montgomery, Ala., February 19, 1861. He was immediately appointed commander in the Confederate States Navy, though the Navy Register, C. S. N., gives the date of his commission, March 25, 1861. His first duty under the Confederate Government was to proceed to Washington and New York to gather together with as much haste as possible all available materials of war. He succeeded in purchasing large quantities of ammunition, percussion caps, powder, etc., besides contracting for batteries of light artillery, and a complete set of machinery for rifling cannon, with the requisite number of skilled workmen to operate it. The percussion caps were sent to Montgomery by express, a large quantity of powder was shipped, but the contracts were not carried out because of the prompt breaking out of the war. This duty completed he returned to Montgomery, April 4, 1861, and was ordered to duty in charge of the Lighthouse Board. On April 13, 1861, Fort Sumter was captured by the Confederates and the tocsin of war was sounded, April 18, 1861. Commander Semmes was ordered to proceed to New Orleans, La., to take command of the Confederate States steamer Sumter, a merchant propeller steamer of 500 tons, converted into a man-of-war. After being fitted out and made ready for sea, she dropped down to the head of the Passes at the mouth of the Mississippi River and waited an opportunity to elude the United States vessels blockading the entrances to the Passes, and put to sea. The opportunity came on June 30, 1861, when the U. S. S. Brooklyn, blockading Pass à L'Outre, went off in chase of a sail, and the Pass was clear.

With full steam the Sumter passed out and, when too late, was chased by the Brooklyn, but succeeded in getting clear. In accordance with the instructions of the Secretary of the Navy of the Confederate States, the Sumter was not to fight but "to do the enemy's commerce the greatest injury in the shortest time." Semmes fully carried out these instructions, for during the six month's cruise of the Sumter he captured and destroyed eighteen ships, and then proceeding to Europe, where the Sumter was finally blockaded in Gibraltar, by several United States men-of-war, and being unable to get coal she was laid up, and afterwards sold. Semmes decided to return to the Confederacy by way of Nassau. On arriving at that place he found a letter from the Confederate Secretary of the Navy, directing him to return to Europe and assume command of the new ship which was being built on the Mersey, to be called the Alabama. On his arrival at Liverpool, August 8, 1862, he found that the Alabama had left unexpectedly, July 29, as the agents of the Confederacy were convinced that the English Government could no longer ignore the protests the American minister had persistently presented regarding the illegality of the building, equipping, and preparing for sea of the Alabama, for the purpose of making war upon and destroying the commerce of the United States, with whom Great Britain was at peace. To avoid possibility of seizure by the British Government, the Alabama put to sea in a hurry under pretense of a trial trip, and proceeded to Porto Praya on the island of Terceira, one of the Azores. On August 13, Semmes, with his officers, sailed from Liverpool, on the steamer Bahama, and a sailing bark, the Agripina, loaded with the battery, armament, ammunition, stores, and 350 tons of coal, sailed from London, for the rendezvous at Porto Praya, where the guns, stores, etc., were transferred to the Alabama. The battery was mounted, and on Sunday, August 24, 1862, after steaming off shore beyond the marine league of jurisdiction of Portugal, the colors of the Confederacy were hoisted at the peak of the Alabama and she became a cruiser of the Confederate States Navy. Semmes had been promoted to captain, August 21, 1862. Very soon after leaving

Terceira the Alabama captured a whaling vessel, the Ocmulgee, of Edgartown, Mass., and burned her. Thus began the famous cruise of the Alabama, during which sixty-nine vessels were captured and destroyed or bonded, with the effect that the carrying trade was utterly abandoned by American ships, and from which it has never recovered. After capturing a number of whaling vessels in the vicinity of the Azores, Semmes changed his cruising ground to the American coast, then to the West Indies, and then, after escaping from the U. S. S. San Jacinto, by running out of the harbor of Martinique at night, he captured the steamer Ariel of the Panama Line, outward bound from New York to the Isthmus, with about 500 women and children, and a battalion of officers and marines going to join the Pacific Squadron. These he paroled, and taking a ransom bond on the vessel, she was allowed to proceed, much to the regret of Semmes, who would have destroyed her, if he could have provided for the large number of people on board. Next he laid course to Galveston, Texas, where he expected to intercept the transports of an expedition under General Banks, reported to be on its way to Galveston. In the meantime Galveston had been captured by the Confederates, and when Semmes arrived off that place, January 11, 1863, he found, instead of the Banks expedition, five United States men-of-war blockading the harbor. One of these went in chase of the Alabama and the latter, pretending to run away, decoyed her out of supporting distance. When about twenty miles from the fleet, Semmes prepared to give battle, and in answer to the hail, "What ship is that?" he replied, "This is her Britannic Majesty's steamer Petrel." When the Hatteras hailed again proposing to send a boat alongside, Semmes gave the order to make known his identity, and, with the words, "This is the Confederate States steamer Alabama," fired a broadside, which was immediately returned and the fight was on, but it was of very short duration. The Hatteras, commanded by Lieutenant H. C. Blake, was no match for the Alabama. She had been a merchant side-wheel steamer of the walking-beam pattern, with her boilers and machinery above the water-line, and in every way

unfitted to cope with a regularly built man-of-war such as the Alabama. In about fifteen minutes the Hatteras was in a sinking condition, and surrendered. All hands were taken on board the Alabama and a few minutes after the Hatteras went down. Semmes then proceeded to Jamaica, W. I., where he landed his prisoners on parole. From there he made an extended cruise, by way of Cape of Good Hope to the south coast of Asia, capturing and burning a number of ships. Returning he decided to make some English or French port for the purpose of docking and overhauling the ship, and on June 11, 1864, he entered the harbor of Cherbourg. On June 14, the U. S. S. Kearsarge steamed into the harbor of Cherbourg, but without anchoring steamed out again, and took her station off the breakwater. Considering the action of the Kearsarge as a challenge, Semmes wrote a note to Captain John A. Winslow, her commander, "begging that the Kearsarge would not depart, as he intended to fight her, and would not delay her but a day or two." At about 9.30 A. M., June 19, 1864, the Alabama steamed out of the harbor of Cherbourg. The Kearsarge, in order to avoid any question of jurisdiction, steamed out to sea some six or seven miles, then rounded to and steamed toward the Alabama. When within 1200 yards the Alabama opened fire, and fired several broadsides before a shot was returned. The action continued, the ships steaming in a circle at a distance of about 900 yards from each other. The fire of the Kearsarge was very effective, and after the lapse of about one hour the Alabama was found to be in a sinking condition, and an effort was made to reach the French coast by making sail and a full head of steam, but the water coming in soon extinguished the fires, and, being on the point of sinking, Semmes hauled down his colors, and sent a boat to the Kearsarge with the information that he had surrendered and that the Alabama was fast sinking. The wounded were put in boats and taken to the Kearsarge. The only two boats not disabled were lowered from the Kearsarge, and an English yacht, the Deerhound, that had come out from Cherbourg to see the fight, approached near the Kearsarge, and was hailed and asked to run down to the Alabama and assist in pick-

ing up the men who had jumped into the water. Some boats from the shore and pilot boats also assisted. Six officers and sixty-four men (two men dying and seventeen wounded) were brought on board the *Kearsarge*. Semmes and about forty others, officers and men, were taken on board the *Deerhound*, which immediately steamed away for England with them. Several officers and men were landed on the French coast by the boats from shore. The *Alabama* went down at 12.24 P. M. On board the *Kearsarge* there was no one killed, and only three wounded. The *Alabama* had nine killed, twenty-one wounded, and estimated ten drowned. The damage to the *Kearsarge* was comparatively slight; she was hulled by twelve shots, two boats were damaged, while her rigging was only slightly injured. One 100-pound rifle shell lodged in the stern post, without exploding, and remained there till the end of the cruise. Had it exploded the *Kearsarge* might have been seriously disabled. Semmes was received as a hero in England, and a magnificent sword was presented to him by the officers of the British Navy and Army, to replace the one he threw into the sea when he hauled down the colors of the *Alabama* in token of surrender. Considering that his career on the high seas was closed by the loss of his ship, Semmes sailed from England, October 3, 1864, and reached Richmond, Va., by way of Matamoras, January 18, 1865. He was promoted to rear-admiral, February 10, 1865, and on the 18th he assumed command of the James River fleet, consisting of three ironclads and five wooden vessels, and with them he guarded the water approach to Richmond until April 2, 1865, when he was notified of the withdrawal of the Confederate Government from Richmond, and was ordered to destroy the vessels of his fleet, and with the men under his command to join General Lee. In obedience to his orders he burned the ships, and joined the army forces under General J. E. Johnston at Danville. His command was organized as a brigade of artillery and he was given the rank of brigadier-general. General Johnston surrendered to General Sherman at Greensboro, N. C., April 26, and on May 1, Semmes, with the other officers of the Confederate Army, was given his parole, and his

military career was ended. He returned to his home in Mobile, Ala., and opened a law office. On December 15, 1865, he was arrested under order from Secretary of the Navy, Gideon Welles, taken to Washington and imprisoned in the Navy Yard and Marine Barracks four months, awaiting any charges that might be brought against him. His case, with others of prominent Confederate leaders, was referred to Congress for consideration as to trial, but Congress deferred any action. By President Johnson's third proclamation of amnesty Semmes was pardoned. A few weeks after his release he was elected Judge of the Probate Court of Mobile County, but he was notified by the War Department that, by order of President Johnson, he would not be permitted to exercise the functions of the office, his political disabilities not having been removed. They never were removed. He then became editor of a daily paper in Mobile, which he gave up to accept a professor's chair in the Louisiana Military Institute. He afterwards returned to Mobile and resumed the practice of the law, in which he was occupied till his death.

Raphael Semmes was born in Charles County, Md., September 27, 1809. His father, Richard Thompson Semmes, a planter and merchant, was a descendant of a family of original Catholic colonists of that State. His mother was Catherine Hooe Middleton. In May, 1837, at Cincinnati, O., he was married to Annie E. Spencer, daughter of the Rev. O. M. Spencer, one of the pioneers of Cincinnati. His grandson, Rev. Oliver M. Semmes, became a member of the Society of Jesus. His cousin, Commodore Alexander A. Semmes, United States Navy, who was born in the District of Columbia, appointed from Maryland, and a resident of Virginia, remained true to his colors, and died in the United States naval service, at Hamilton, Va., September 22, 1885. Admiral Semmes died at Point Clear, Ala., August 26, 1877, and was buried in the Catholic Cemetery in Mobile, Ala. He was survived by three sons and three daughters: Judge O. J. Semmes of the City Court of Mobile, Spencer Semmes of Arkansas, Raphael Semmes of Montgomery, Ala., Mrs. Electra Semmes Colston of

Mobile, Mrs. C. B. Bryan of Memphis, Tenn., and Mrs. Luke E. Wright, wife of the former Secretary of War.

He was the author of "Service Afloat and Ashore during the Mexican War" (1851); "The Campaign of General Scott in the Valley of Mexico" (1852); "The Cruise of the Alabama and Sumter" (1864); and "Memoirs of Service Afloat during the War between the States" (1869).

The action of the British Government in permitting the Alabama and other cruisers to be built and fitted out in English ports, and their subsequent destruction of American merchant vessels, gave rise to the so-called "Alabama claims" on the part of the United States, settled by arbitration in 1872, the British Government paying to the United States £3,000,000 sterling, indemnity for losses caused thereby.

COMMANDER JAMES HARMAN WARD

Born in Connecticut, he was appointed midshipman from that State March 4, 1823; promoted to passed midshipman, March 23, 1829; lieutenant, March 3, 1831; commander, September 9, 1853. Killed in action, June 27, 1861.

His first duty in the Navy was on board the frigate Constitution, Mediterranean Squadron, 1824-28; promoted to passed midshipman, he was ordered to the sloop-of-war Concord, Mediterranean Squadron, 1830-32; promoted to lieutenant, after a long leave of absence he was ordered to the sloop-of-war Falmouth, and transferred to the sloop-of-war St. Louis, West Indies Squadron, 1834-37; steamer Fulton, Home Squadron, 1838-39; brig Dolphin, Coast of Africa, in suppression of the slave trade, 1840-42; Navy Yard, Washington, D. C., 1842-43; ordnance duty, 1843-44; ordered to the Naval Asylum School for Midshipmen, at Philadelphia, to lecture on Gunnery, 1844-45, and when the Naval School (now Naval Academy) was opened at Annapolis, Md., he was ordered there on duty as executive officer (second in command) and Instructor in Gunnery and Steam, 1845-47; frigate Cumberland, Home Squadron, 1847-48; commanding steamer Vixen, Home Squadron, 1848-50; promoted to commander, commanding sloop-of-war

Jamestown, African Squadron, 1855-57; commanding receiving ship at Navy Yard, New York, 1858-61. At the breaking out of the War of the Rebellion he was ordered, May 16, 1861, to organize and command a flotilla of small gunboats for service on the Potomac River, to keep the river approach to Washington clear for United States vessels. The Confederates began erecting batteries along the banks of the Potomac, and Commander Ward, with the improvised gunboats under his command, prevented their completion. With the intention of constructing a battery himself at Mathias Point, Va., he landed a party of twenty-five men for the work, and as they were returning to the *Freeborn*, flagship of the flotilla, they were fired upon by a large party of Confederates. Commander Ward was struck with a musket ball in the abdomen, and died about an hour afterward, June 27, 1861. He was the first naval officer killed in action in the War of the Rebellion. His body was brought to Hartford, Conn., under naval escort, and special honors were shown all along the route from Washington to Hartford, where a solemn requiem Mass was celebrated at St. Patrick's Church by Bishop McFarland, and a sermon was preached by Rev. B. O'Reilly, S.J., a warm personal friend. The Governor, State officers and legislature, and the military companies of Hartford joined in the last tribute of respect for this brave and patriotic man.

James Harman Ward was born in Hartford, Conn., September 25, 1806. He was the oldest son of Colonel James Ward, a prominent citizen of Hartford and member of the Episcopal Church. The family was one of the oldest, and highly honored in the State.

His early education was received at the Grammar School at Hartford, and at Partridge's Military School at Norwich, Vt., and it was while he was a student at the latter place, he was appointed a midshipman in the Navy, but was permitted to remain until he graduated in 1824. After his first cruise, 1828, he was given a long leave of absence, during which he took a course of study at Washington, now Trinity College, Hartford, Conn. He was always a hard student, and realized the neces-

sity of a Naval School where the midshipmen, the future officers of the Navy, would receive a thorough education, professional and otherwise, before entering on their regular sea-going duties. There were so-called schools at several of the Navy Yards, where midshipmen after their first cruise, at their option, passed seven or eight months cramming for an examination for promotion, but these schools were not official, the studies were nominal and the instruction very meager. In fact seamanship was the principal subject in the estimation of the examining board, and everything else was comparatively insignificant. In 1838, however, a Naval School of much more importance than any of its predecessors was organized at the Naval Asylum, Philadelphia, Pa. The midshipmen were quartered in the building, and the studies, though still very limited, were more methodically pursued. It was here that Lieutenant Ward was ordered in 1844, as Instructor in Ordnance and Gunnery, to which subjects he had given close study and attention, and in which he was considered an expert. In fact,¹ "although his sea service had been continuous for nearly twenty years, and often of the most arduous character, he had been so persistent a student that when he came to the Philadelphia School he had an accomplished reputation as one of the best educated officers in the Navy." Professor William Chauvenet was the head of this school, and to him and to Lieutenant Ward is due much of the credit for the establishment of the Naval School, now the Naval Academy, at Annapolis, Md. Chauvenet drew up the plan of organization, ably assisted by Ward, and when, after many years of persistent urging, the Naval School was established in 1845, Lieutenant James H. Ward was ordered there as Executive Officer and Instructor in Gunnery and Steam, and Professor William Chauvenet, Instructor in Mathematics and Navigation.² "The science of marine engineering was then young and the Naval engineer corps had been established only three years—nevertheless through the efforts of Lieutenant Ward, Steam was one of the principal subjects taught during the first

¹ The United States Naval Academy, Park Benjamin, New York, 1900.

² The Steam Navy of the United States, Bennett, Pittsburgh, 1897.

academic years. Lieutenant Ward was a progressive man for his day, and of a decidedly mechanical turn of mind, the latter quality impelling him to become an ordnance expert and to develop into a science the rude gunnery knowledge of the time. In steam he saw a power that was destined to revolutionize naval tactics, and which, therefore, should be mastered by Naval officers, as a force with which they would have to deal in the future. With this view he felt it a duty to prepare the young men of the Navy, placed under his charge for the change that was approaching, and he accordingly fitted himself by studying the new science, and gave instruction in it by means of lectures, combining Steam and Gunnery as kindred subjects."

His instructions and lectures on Gunnery were considered far in advance of any previous treatment of the subject, and they made such a favorable impression that his system was followed at the Academy long after he had left it. Commander Ward became a Catholic in middle age. He was strict in Naval discipline, and equally strict in fulfilling his religious obligations. He was survived by his wife and two sons, Second Lieutenant A. Whittemore Ward, United States Marine Corps, who died March 17, 1867, and Rev. Charles W. Ward, an Episcopalian minister, who died in New York in 1887. He was the author of "Elementary Course of Instruction in Naval Ordnance and Gunnery," Philadelphia, 1851; "Manual of Naval Tactics," New York, 1859, and "Steam for the Million." The first two were used as textbooks at the Naval Academy for many years.

COMMANDER JOHN WATTERS

Born in Michigan, January 5, 1831, and appointed midshipman from there February 12, 1846; promoted to passed midshipman, June 8, 1852; master, September 15, 1855; lieutenant, September 16, 1855; lieutenant commander, July 16, 1862; commander, April 13, 1867. Died at Baltimore, Md., January 22, 1874.

His first duty was on board the sloop-of-war *Saratoga*, Home Squadron; service during the war with Mexico, 1846-48; frig-

ate Congress, Brazil Squadron, 1850-51; Naval Academy for examination, 1852; passed midshipman, ordered to the frigate *Macedonian*, East India Squadron, 1853-56; at Naval Academy as instructor, 1857-59; sloop-of-war *Preble*, Home Squadron, 1859-60; steam frigate *Minnesota*, North Atlantic Blockading Squadron, 1860-62; participated in engagement with the rebel ram *Merrimac*, at Hampton Roads, Va., 1862; the timely appearance of the ironclad *Monitor* saved the *Minnesota* from the fate of the frigates *Congress* and *Cumberland*, destroyed by the *Merrimac*. Lieutenant-Commander, duty on steam sloop-of-war *Monongahela*, West Gulf Squadron, 1863-65; commanding steam gunboat *Kineo*, at the passage of Port Hudson on the Mississippi River, March 14, 1863; special duty at Baltimore, Md., 1866; duty at Naval Academy, 1867; commanding storeship *Cyane*, South Atlantic Squadron, 1868-69; receiving ship at Navy Yard, New York, 1870-72; commanding steam sloop-of-war *Ossipee*, North Atlantic Station, 1873.

He was always a strict disciplinarian as an officer, and a practical Catholic, and was a member of the Military Order of the Loyal Legion of the United States. He was survived by one son and one daughter.

SURGEON WILLIAM WHELAN

Born in Pennsylvania, he was appointed assistant surgeon from Pennsylvania, January 3, 1828; promoted to passed assistant surgeon, March 3, 1835; promoted to surgeon, February 9, 1837; appointed chief of Bureau of Medicine and Surgery, October 1, 1853, and re-appointed, July 17, 1862. Died June 11, 1865.

His first assignment to duty was at the Norfolk, Va., Navy Yard from May 4, 1828, until August 8, 1828, when he was ordered to the sloop-of-war *Erie*, West Indies Squadron, 1828-29, then to the Navy Yard, Pensacola, Fla., 1829; schooner *Grampus*, West Indies Squadron, 1829-31; Navy Yard, Pensacola, Fla., 1831-32; Navy Yard, Philadelphia, Pa., 1832, and to Navy Yard, Boston, Mass., 1832-37. Promoted to surgeon; duty on sloop-of-war *Falmouth*, Brazil and Pacific Squadrons,

1837-40; Navy Yard, Philadelphia, Pa., 1840-41; Navy Yard, Boston, Mass., 1841-43; flagship Cumberland, Mediterranean Squadron, 1843-45; Naval Hospital, Boston, Mass., 1845-49; flagship Independence, Mediterranean Squadron, 1849-52, during which cruise he was appointed surgeon of the fleet, February 23, 1850. Appointed chief of the Bureau of Medicine and Surgery at Washington, D. C., October 1, 1853, he was re-appointed July 17, 1862 under Act of Congress of July 5, 1862, and died June 11, 1865, having served in that position eleven years, eight months, and ten days.

He was born in Philadelphia, Pa., September 4, 1811, and was educated at Mount St. Mary's College, Emmitsburg, Md. He married Adeline Smith, a convert, daughter of Albert Smith of Maine, who was one of the United States Commissioners to define the boundary between the United States and Canada, and a member of Congress from Maine. He became a Catholic some years before his death in Boston, Mass. A sister of Dr. Whelan became a Sister of Charity at Emmitsburg, Md. Of a family of two sons and three daughters, only one survives, Miss Fannie Whelan, who devoted much of her life to charitable work, notably for poor churches and the Tabernacle Society.

Surgeon Whelan was a man of marked ability. As chief of the Bureau of Medicine and Surgery (now officially called Surgeon-General) his appointment and re-appointment to that position, and his unusually long service there of over eleven years, was official endorsement of his professional and personal qualifications, and satisfactory performance of his duties which during the War of the Rebellion were exceedingly arduous and exacting.

MEDICAL DIRECTOR GEORGE W. WOODS

Born in Massachusetts, he was appointed assistant surgeon from New York, January 24, 1862; promoted to passed assistant surgeon, May 5, 1865; surgeon, December 10, 1869; medical inspector, September 1, 1888; medical director, June 15, 1895; placed on the retired list on attaining the age of sixty-two years, August 24, 1900. Died June 9, 1902.

His first duty was on board the gunboat *Mohawk*, South Atlantic Blockading Squadron, 1862-64, participating in the most prominent operations in front of Charleston, S. C., including the bombardment of the forts and fall of Fort Wagner. He was next ordered to the ironclad *Roanoke* at Hampton Roads, Va., 1864; to the receiving ship at Baltimore, Md., 1864-65; promoted to passed assistant surgeon, steamer *Winooski*, North Atlantic Squadron, 1865; Navy Yard, Mare Island, Cal., 1866-67; steam sloop-of-war *Pensacola*, Pacific Squadron, 1867-70; promoted to surgeon, Naval Hospital at Mare Island, Cal., 1870-73; Naval Rendezvous, San Francisco, Cal., 1873-74; steam sloop-of-war *Wachusett*, North Atlantic Squadron, 1874; steam sloops-of-war *Benicia* and *Lackawanna*, North Pacific Squadron, 1875-78; Navy Yard, Mare Island, Cal., 1878-82; steam sloop-of-war *Juniata*, special cruise and Asiatic Squadron, 1882-85; Navy Yard, Mare Island, Cal., 1886-90; promoted to medical inspector flagship *Charleston*, as fleet surgeon, and steam sloop-of-war *Pensacola*, Pacific and Asiatic Squadrons, 1890-92; Naval Hospital at Mare Island, Cal., and president of the Board of Examiners, and member of Retiring Board, 1892-97; Naval Hospital at New York, 1897-1900.

He was an official delegate to the American Medical Association at San Francisco, Cal., June, 1894; to the Pan-American Medical Congress, Mexico, November, 1896; to the Association of Military Surgeons, at Kansas City, Mo., September, 1899, and to the same Association at New York, May, 1900.

He was born in New Bedford, Mass., August 24, 1838, and was a convert to the Faith. He was married to Miss Tolfree, sister of Pay Director James E. Tolfree, United States Navy, whose sister was married to Rear-Admiral Charles H. Baldwin. His wife did not survive him. He was a member of the Military Order of the Loyal Legion of the United States, and Société Française d'Hygiène. He was author of an exhaustive special report on Leprosy, after a prolonged residence at the Leper settlement of Molokai, Hawaiian Islands, during the special cruise of the *Juniata*, 1882-85, published in "Hygienic

and Medical Reports of Medical Officers of the United States Navy, 1879"; "Ancient Hawaii and Period of Discovery," published in the *Rosary Magazine*, New York, September to December, 1897. He was a warm friend of Father Damien and his successor. He died at San Francisco, Cal., June 9, 1902, and was survived by one daughter, Florence B., since Mrs. George Arthur Crux.

COMMANDER PHILEMON C. WEDERSTRANDT

Born in Maryland, he was appointed midshipman from that State, March 16, 1798; promoted to lieutenant, June 25, 1800; promoted to commander (master commandant), August 27, 1807. Resigned, May 2, 1810.

His first duty was on board the frigate *Constellation*, commanded by Captain Thomas Truxton. At that time hostilities between France and the United States had broken out, though war had not been officially declared, but by Acts of May 28, 1798 and July 7, 1798, American cruisers were authorized "to capture any French vessels found near the coast preying upon American Commerce." There was an actual state of war, and on February 9, 1799, the *Constellation* fell in with the French frigate *L'Insurgente*, in the Caribbean Sea, and after a brilliant running action of one hour and fourteen minutes *L'Insurgente* surrendered. Then on the night of February 2, 1800 the *Constellation* fell in with the French frigate *La Vengeance*, the engagement was very severe and lasted until after midnight, when the fire of the enemy ceased. In fact it is recorded that the French flag had been lowered twice during the fight, but because of the darkness and the smoke the signal of surrender had not been seen on the *Constellation*, and under the circumstances the Frenchmen felt compelled to fight on. But just when they could fight no more and victory was assured for the American flag it was found that the main standing rigging of the *Constellation* had been wholly shot away, and before anything could be done in the way of repairs the mast fell, and the ship was so badly crippled that the enemy slipped away in the night. It was a hard fight, and it was hard to lose the prize

after it had been gained. Both the *L'Insurgente* and *La Vengeance* were superior in force and armament to the *Constellation*, and Congress voted a gold medal to Captain Truxton. Promoted to lieutenant, June 25, 1800, he was ordered to duty on the flagship *President*, Mediterranean Squadron, 1800-02; then to the sloop-of-war *John Adams*, West India Squadron, 1802-03; frigate *Constellation*, Mediterranean Squadron, 1804-05; command of brig *Franklin*, Home Squadron, 1806-07; ordered to duty in the East India Squadron, 1807-08; promoted to commander (master commandant) August 27, 1807; command of brig *Argus*, Home Squadron, 1808; command of flotilla at New Orleans, La., 1810. On account of continued ill-health he felt forced to resign from the service after twelve years of active and honorable duty well performed.

Born on Wye River, Talbot County, Md., March 7, 1776, he was the second pupil to enter Georgetown College, Md., December 20, 1791. After his resignation from the Navy he took an active part in the defense of Baltimore, Md., when menaced by the British Army. He then went to Louisiana, where, on his plantation, he closed a life of usefulness and Christian worth, in 1857. Two of his grandsons were students at Georgetown College in 1848.

REAR ADMIRAL LUCIEN YOUNG

Born at Lexington, Ky., March 31, 1852, he was appointed midshipman from Kentucky, June 21, 1869; title changed to cadet midshipman by Act of Congress, July 15, 1870. Graduated from Naval Academy as midshipman, May 31, 1873. Promoted ensign, July 16, 1874; master, November 24, 1877; title changed to lieutenant (junior grade), March 3, 1883; promoted lieutenant, May 1, 1884; lieutenant commander, March 3, 1889; commander, March 5, 1902; captain, July 1, 1906; rear admiral, March 17, 1910; died, October 2, 1912.

His first service was on board the *Alaska*, European station, 1873-75. "While making the passage from Barcelona to Tarragona, Spain, November 10, 1873, while shifting topsail yards, James Anderson, seaman, was struck on the head by a block

and knocked overboard from the main-top. The ship was going from six to seven knots through the water at the time. Midshipman Young was stationed on the poop to note the time of the exercise. On seeing Anderson fall, he jumped overboard, seized the injured man, swam with him to, and placed him on, the life-buoy, where he held him until both were picked up by the ship's life-boat. Besides a severe scalp wound received from the block, Anderson's shoulder was dislocated in his fall, and he was in other respects so injured that but for the heroic conduct of Midshipman Young he must have perished. . . . He is a young officer of great worth and sterling integrity." (*Report of Captain S. P. Carter, Commanding Alaska to the Secretary of the Navy.*)

The Secretary of the Navy published General Order No. 186, commendatory of "the extraordinary heroism" of Midshipman Young. A gold medal of the first class was awarded him by the New York Benevolent and Life Saving Institution and a framed certificate from the Humane Society of Massachusetts. He was detached from the Alaska, August 5, 1875, and ordered to the Hartford, on which ship he returned to the United States. His commission as ensign was dated July 16, 1874. He was next ordered to the Powhatan, December 10, 1875, and in March, 1876, was ordered to the Huron, North Atlantic Squadron. The Huron left Hampton Roads, Va., November 23, 1877, for a cruise in the West Indies. The weather was threatening, with a strong wind from S.E., and every indication of a heavy gale. The wind and sea increased, and shortly after 1 A.M., November 24, 1877, the Huron struck on a shoal off Nags Head, N. C., a few miles north of Cape Hatteras, and in a few hours was a total wreck. Eight officers and seventy-five men perished, including Commander George P. Ryan. Four officers and thirty men were saved. Ensign Young distinguished himself in a most heroic manner by volunteering to take a line to the shore when that seemed to be the only hope for those who in the face of death could do nothing to save themselves. He went overboard in the heavy surf to what was thought to be certain death. He fought his way for a long time on a life balsa to which a line

was attached, but finally he had to cut the line, and after being capsized over and over a number of times, bruised and exhausted, he managed to reach the shore at a point several miles above the wreck. After landing, he turned back into the surf three times, bringing back each time a man whom he had rescued from drowning. Then, in spite of his weakened condition, he ran several miles to obtain assistance, until he managed to make up a rescue party which saved the lives of twenty-seven more. For his gallant conduct on this occasion in helping save life, he received a letter of thanks from the Secretary of the Navy, a gold medal of the first class, under Act of Congress, from the Life Saving Service of the United States, a sword from the State of Kentucky, by special resolution, was made an honorary member of the Legislature of that State, and was nominated by the President and advanced, under a special Act of Congress, to the grade of master, to date from November 24, 1877, the date of the disaster to the *Huron*. Ordered to the sailing sloop-of-war *Portsmouth*, 1878-80, and on arrival at Havre, France, took charge of a squad of men for duty at the Universal Exposition at Paris, upon the completion of which he rejoined the *Portsmouth* and served in her in the training squadron—duty in the Bureau of Equipment and Recruiting. Navy Department, 1880-82. Monitor *Montauk*, 1882. Promoted to lieutenant (junior grade), duty on training-ship *Minnesota*, 1883; ordered to the store ship *Onward*, Pacific Squadron, and transferred to the *Shenandoah*, 1884-86. Promoted to lieutenant, granted six months' leave of absence, 1886. Ordered to torpedo service at Newport, R. I., and the Naval War College, 1887. Bureau of Navigation Navy Department and assigned to the Office of Library and War Records, 1887-91. Duty on the *Boston*, Pacific Station, 1891-93. Bureau of Navigation, Navy Department, Office of Library and War Records, 1893-96. On the *Detroit*, Asiatic Station, 1896-97; *Alert*, Pacific Station, 1897-98. Commanding *Hist* during the war with Spain 1898-99—promoted to lieutenant commander, commanding naval station at Havana, Cuba, and captain of the port, 1899-1901. He was advanced three numbers in rank for emi-

nent and conspicuous conduct in battle during the engagements at Manzanillo, Cuba, June 30, July 13, and August 12, 1898, during the war with Spain, and advanced in numbers for extraordinary heroism on the occasion of the wreck of the Huron. Light-house inspector, ninth district, 1902-04. Commanding Bennington, Pacific Squadron, 1904-05; promoted to captain, duty at Navy Yard, Mare Island, Cal., 1906-09. At the time of the San Francisco earthquake in 1906 he was in charge of the Mare Island Navy Yard and superintended the work of relief, for which he received the commendation of the Secretary of the Navy. Promoted to rear admiral, he was ordered to the command of the Navy Yard, Pensacola, Fla., 1910-11. Commandant of naval station, Key West, Fla., and seventh and eighth naval districts, 1911, up to the date of his death. While on leave of absence, in New York he was suddenly taken ill and died on the following day, October 2, 1912. When he was stricken, Cardinal Farley, with whom he had a personal acquaintance, was notified, and he sent one of the priests from the Cathedral to attend him in his last moments. He was author of the much discussed, "The Real Hawaii."

CAPTAIN GEORGE T. BATES, UNITED STATES MARINE CORPS

Born in District of Columbia, he was appointed second lieutenant from there, February 1, 1873; promoted to first lieutenant, May 12, 1880; captain and placed on the retired list, May 2, 1894, under provisions of an Act of Congress providing "for the examination of certain officers of the Marine Corps, and to regulate promotion therein, approved, July 28, 1892."

His first duty was on board the steam sloop-of-war Richmond, North Pacific Station, 1873; then on the Saranac, North Pacific Station, 1874; sailing sloop-of-war Portsmouth, North Pacific Station, 1874-75; Marine Barracks, Washington, D. C., 1876-78; steam sloop-of-war Adams, Pacific Station, 1879-81; promoted to first lieutenant, May 12, 1880, duty at the Marine Barracks, Annapolis, Md., 1881-84; sloop-of-war Vandalia, North Atlantic Station, 1884; Powhatan, special duty, 1884-85; Marine Barracks, Annapolis, Md., 1886-88; sloop-of-war

Kearsarge, 1889-92; Marine Barracks, Annapolis, Md., 1892-94.

Born in Washington, July 18, 1850, his father was a Protestant, his mother a Catholic. He was educated at Mount St. Mary's College, Emmitsburg, Md. He was married, June 11, 1877, to Mary J. Waugh. He died at Annapolis, Md., June 30, 1901, survived by his widow and one son, Captain John S. Bates, United States Marine Corps (retired). His uncle by marriage was Brigadier-General George C. Reid, United States Marine Corps (retired), and his nephew Passed Assistant Surgeon, James S. Woodward, United States Navy.

CAPTAIN LOUIS E. FAGAN, UNITED STATES MARINE CORPS

Born in Pennsylvania, he was appointed second lieutenant from that State, June 14, 1862; promoted to first lieutenant, December 8, 1864; captain, May 16, 1878; retired from incapacity resulting from sickness originating in the line of duty, June 14, 1892. Died, January 4, 1894.

Before his appointment to the Marine Corps, June 14, 1862, he had served nine months in the United States Volunteer Army. His first duty in the Marine Corps was at Headquarters, Washington, D. C., and at Marine Barracks, Philadelphia, Pa., 1863; then to the steam frigate Wabash, flagship of South Atlantic Blockading Squadron, 1863-64, during which time he served with the Marine Battalion on Morris Island during siege of Fort Wagner and Fort Sumter. He was brevetted first lieutenant, September 8, 1863, for gallant and meritorious services at the night attack upon Fort Sumter. Commanded the Marines on the Wabash on blockade duty off Charleston, S. C.; and at the assault on Fort Fisher, N. C., was brevetted captain, January 14, 1865, for gallant and meritorious services at the attack upon Fort Fisher, N. C., in which assault the marines and sailors of the fleet made an unsuccessful attempt to take the fort. Their repulse was the opportunity for the army to obtain a foothold at the other end of the fort, finally resulting in its surrender the following day. Promoted to first lieutenant, December 8, 1864; duty at Marine Barracks, Nor-

folk, Va., 1865-66; special duty at New York, 1866-67; Marine Barracks, Navy Yard, Philadelphia, Pa., 1867; Marine Barracks, Navy Yard, Portsmouth, N. H., 1867-68; steam sloop Osisepe, flagships Pensacola and Saranac, Pacific Fleet, 1868-71; Marine Barracks, Philadelphia, 1871-72; Marine Barracks, Portsmouth, N. H., 1872-73; Marine Barracks, New York, 1873-75; flagship Hartford, North Atlantic Station, 1875-76; Vandalia, European Station, 1877-78—during this cruise General Grant was on board the Vandalia for some time, while on his trip around the world. Promoted to captain, Marine Barracks, Portsmouth, N. H., 1879-80; Marine Barracks, Norfolk, Va., 1881; fleet marine officer on flagship Brooklyn, South Atlantic Station, 1882-84; Marine Barracks, League Island, Pa., 1884-89; expedition to Panama, April and May, 1885; Marine Barracks, Boston, Mass., 1889-90; Marine Barracks, League Island, 1891-92. Placed on retired list, June 14, 1892.

Born at Philadelphia, Pa., February 17, 1842, of non-Catholic parents, he was married, April 10, 1872, at St. James' Church, Philadelphia, to Mary Dorothea Colahan; he was baptized before the marriage, and in 1891 became a practical Catholic. His aunt, Mary Fagan, was a Sister of Charity, and was one of those who nursed the yellow-fever patients in New Orleans, La., during the epidemic, 1840-45. He was a member of the Military Order of the Loyal Legion of the United States. He died at Washington, D. C., January 4, 1894, and was survived by his widow and one son, Midshipman Louis E. Fagan, United States Navy. He was a brave, honorable, capable, and efficient officer.

**BRIGADIER-GENERAL FRANCIS H. HARRINGTON, UNITED STATES
MARINE CORPS**

Born in District of Columbia, he was appointed second lieutenant from there, December 8, 1864; promoted to first lieutenant, October 13, 1869; captain, May 4, 1885; major, August 10, 1898; lieutenant-colonel, March 3, 1899; colonel, August 15, 1900; brigadier-general, December 8, 1904, and placed on

retired list same date, under provisions of Act of Congress, approved July 28, 1892. Died, April 1, 1906.

His first duty was at Marine Barracks, Washington, D. C., 1864-65, then at Marine Barracks, Mare Island, Cal., 1865-67; on board the steam sloop-of-war Kearsarge, Pacific Fleet, 1867-70; promoted to first lieutenant, October 13, 1869; Marine Barracks, Washington, D. C., 1871; Marine Barracks, New York, 1872; steam sloop-of-war Juniata, European Station, 1873-76; Marine Barracks, Norfolk, Va., 1876-80; Marine Barracks, Washington, D. C., 1881; training ship Saratoga, 1881-83; Marine Barracks, Washington, D. C., 1883-85; Panama Expedition, April and May, 1885; Marine Barracks, Washington, D. C., 1885-87; promoted to captain on flagship Richmond, North Atlantic Station, 1887; sick leave, 1887-88; gunboat Pinta, Pacific Station, 1889-92; Marine Barracks, Boston, Mass., 1892-96; Marine Barracks, Washington, D. C., 1896-98; service with First Marine Battalion, North Atlantic Squadron, during the Spanish-American War, participating in the fight at Guantanamo, Cuba, 1898, returning to duty at Marine Barracks at Washington, D. C., 1898-1900; promoted to major, August 10, 1898; promoted to lieutenant-colonel, March 3, 1899; Marine Barracks, Mare Island, Cal., 1900-03; promoted to colonel, Marine Barracks, Cavite, Philippine Islands, 1903-04; promoted to brigadier-general, when placed on the retired list, December 8, 1904.

He was born in Washington, D. C., June 2, 1844. His father was Assistant Secretary of the Treasury during the administration of President Lincoln. Captain Joshua Barney, United States Navy (1814-18) was his great-uncle; Lieutenant Samuel C. Barney (1835-63) (dismissed March 3, 1863) was his uncle. His brother, Edward J. Harrington, was a captain in the Volunteer Army during the Civil War, after which he was appointed second lieutenant in the First Cavalry, United States Army, resigned November 16, 1867, died February 7, 1877. His son-in-law is Captain N. H. Hall, United States Marine Corps. He was married at St. Patrick's Church, Washington, D. C., January 9, 1868, to Miss S. Rose Callan, whose

father was for many years Clerk to the Military Committee of the Senate. He was a member of the Knights of Columbus, Spanish War Veterans Association, Marquette League, the Society of Elks, and National Geographic Society. He died at the Naval Station, New Orleans, La., April 1, 1906, while on a visit to his son-in-law, Captain N. H. Hall, United States Marine Corps. His requiem Mass was celebrated at St. Paul's Church, Washington, by his son, Rev. George Harrington. He was survived by his wife and four children, viz.: Mrs. Waldo C. Hibbs, Rev. George Harrington, Dr. Francis E. Harrington, Mrs. N. H. Hall.

MAJOR JAMES M. T. YOUNG, UNITED STATES MARINE CORPS

Born in New York, he was appointed second lieutenant from Maryland, July 2, 1864; promoted to first lieutenant, August 9, 1868; captain, February 24, 1884; major, August 10, 1898, and placed on retired list same date, under provisions of Act of Congress approved July 28, 1892.

Before his appointment in the Marine Corps he was a captain's clerk in the Navy (a non-official position), from February 18, 1862 to July 1, 1864, which time (two years, four months, and thirteen days) was credited to his service record. His first duty in the Marine Corps was at Marine Headquarters, Washington, D. C., 1864-65; Marine Barracks, Pensacola, Fla., 1865-66; Marine Headquarters, Washington, D. C., 1866; steam sloop-of-war Pawnee, South Atlantic Station, 1867-69; promoted to first lieutenant, signal duty at Fort Whipple, Va., 1869; instruction of signals at Navy Yard, Boston, Mass., and Portsmouth, N. H., 1870; Marine Barracks at Annapolis, Md., 1870-73; steam sloop-of-war Powhatan, special duty, North Atlantic Squadron, 1873-75; Marine Barracks, Annapolis, Md., 1875-78; steam sloop-of-war Wyoming, European Squadron, 1878-81; Marine Barracks, Annapolis, Md., 1881; Marine Barracks, Mare Island, Cal., 1882-83; Marine Barracks, League Island, Pa., 1883-84; promoted to captain, February 24, 1884; flagship Tennessee, as fleet marine officer of the North Atlantic Squadron, 1884-87, and commanded the squadron bat-

talion of marines during the trouble on Isthmus of Panama, 1885; Marine Barracks, Annapolis, Md., 1887-96; Marine Barracks, Sitka, Alaska, 1896-98; retired, August 10, 1898. Died at Hyattsville, Md., August 1, 1902, and was buried in the Naval Cemetery at Annapolis, Md.

MIDSHIPMAN WILLIAM EDWARD T. NEUMANN

Born in San Francisco, Cal., August 27, 1881, he was appointed midshipman, September 16, 1899, from that State. Died, while in performance of duty, April 13, 1904.

Under his appointment as midshipman he entered the Naval Academy at Annapolis, Md., in September, 1899, and, with his class, finished the academic course in February, 1903. He was then ordered to duty on board the battleship Missouri, for two years' service at sea prior to final graduation. This was his first and last detail for duty. On the morning of April 13, 1904, while the Missouri was engaged in target practice, off Pensacola, Fla., an explosion took place in the after 12-inch turret and 12-inch handling-room, by which five officers and twenty-eight men were killed, and the ship narrowly escaped destruction. "The cause of said accident was the unexpected ignition of the two sections of the charge of smokeless powder, then in the gun, by what is termed a flare-back or flame resulting from the ignition, in some manner not yet known, of residual gases attendant upon the combustion of the smokeless powder now in use. The flame from these sections ignited the other two sections then in the ammunition car and a shower of burning powder grains from these sections in the turret was projected down the open trunk which connects the turret with the 12-inch handling-room, igniting there eight other sections of smokeless powder (two charges) which had been taken out of the magazine and were in that place." (Report of Court of Inquiry.) By acts of extraordinary heroism of officers and men, the fire was prevented from reaching the magazine. All the officers and men in the turret were killed, among them Midshipman Neumann. His body was taken to Annapolis and buried in the Naval Cemetery, April 20, 1904.

At the time of his death he was survived by his mother, Mrs. Elise S. V. Neumann, who died September 1, 1908; his brother, Paul, and his sisters, Mrs. Alfred Fowler, Mrs. Hermann Focke, Mrs. W. F. G. Hassen (now Mrs. E. R. Stackable), and Mrs. Robert Macdonald Bird. Mrs. Bird died at the City of Mexico, April 9, 1909, and was buried at Annapolis, April 20, 1909, beside her brother.

REAR-ADMIRAL JAMES HOBAN SANDS

Born in the District of Columbia; appointed midshipman from Maryland, November 25, 1859; promoted to ensign, May 28, 1863; master, November 10, 1865; lieutenant, November 10, 1866; lieutenant commander, March 12, 1868; commander, November 23, 1880; captain, September 7, 1894; rear-admiral, April 11, 1902; placed on the retired list on reaching the age of sixty-two years, July 12, 1907. Died at Washington, D. C., October 27, 1911.

Graduated from the Naval Academy and commissioned ensign, May 28, 1863, his first duty was on board the steam sloop-of-war *Tuscarora*, North Atlantic Blockading Squadron, 1863-64; thence transferred to the steam sloop-of-war *Shenandoah*, North Atlantic Blockading Squadron, 1864-65, he was present at the evacuation of Charleston, S. C., February 18, 1865, with the South Atlantic Blockading Squadron, and participated in both attacks on Fort Fisher, December 1864, and January 13, 14, and 15, 1865, the latter resulting in the capture of the fort. He was in the landing party from the *Shenandoah* January 15, 1865, when the sailors and marines of the fleet made their gallant but unsuccessful assault on the fort. Ensign Sands, then in his twentieth year, was officially commended for his gallantry during the attack and recommended for promotion. At the same time, his father, Captain B. F. Sands, in command of the Fort Jackson, took part in the bombardment, and provided a detail for the land attack. Ensign Sands' next duty was on board the steam sloop-of-war *Hartford*, flagship of the East India Squadron, 1865-68, and he was mentioned twice

in Squadron General Orders for gallantry in skirmishes with savages on the Island of Formosa. Promoted to lieutenant, November 10, 1866, and to lieutenant-commander, March 12, 1868. Duty on steam sloop-of-war *Richmond*, European Squadron, 1869-70; then on the *California*, flagship of the Pacific Fleet, 1871-72; at Hydrographic Office, Washington, D. C., 1873-74; training-ship *Minnesota* at New York, 1875-76; Navy Yard, New York, 1876-80; special duty at Washington, 1880-82. Promoted to commander, November 23, 1880; commanding *Iroquois*, Pacific Station, 1882-84; Navy Yard, Washington, D. C., 1884-86; leave of absence, 1886-90; commanding the *Monongahela*, 1891-92; Navy Yard, Washington, 1892-93; equipment officer, Navy Yard, Boston, Mass., 1893-95. Promoted to captain, September 7, 1894; captain of Navy Yard, Portsmouth, N. H., 1895; commanding the *Columbia* and *Minneapolis*, the first cruisers to be equipped with three propellers, 1895-98. During the war with Spain, 1898, in North Atlantic Fleet, on duty as a Scouting Squadron; governor of the Naval Home, Philadelphia, Pa., 1898-1901; member of Retiring Board, 1901-02; promoted to rear-admiral, April 11, 1902; commandant, Navy Yard, League Island, Pa., 1902; commanding Coast Squadron, North Atlantic Fleet, 1903-05; superintendent of Naval Academy, Annapolis, Md., 1905-07, until his retirement on reaching the age of sixty-two years, July 12, 1907.

He was born in Washington, D. C., July 12, 1845, of Catholic parents. His father, Rear-Admiral Benjamin Franklin Sands, was a convert and his mother, Henrietta M. French, a sister of Major-General William H. French, United States Army. At an early age he was sent to Georgetown College, and while a student there he was appointed a midshipman at the Naval Academy. The son of a distinguished Naval officer, the spirit of fidelity to his country and his Faith was a prominent feature in his whole life. His loyalty to his country was severely tested while at the Naval Academy in the years immediately preceding the war of the Rebellion. Many of the nearest and dearest friends in his home life, and fellow-students at

the Academy, identified themselves with the Southern Confederacy, and because of his Southern birth and associations the influence to cast his lot with them was very strong; but he never faltered in what he considered his paramount duty to his country, and devoted himself with all his energies to the Union cause. On October 28, 1869, he was married at the cathedral in Philadelphia, Pa., to Mary E. Meade, daughter of Captain Richard W. Meade, United States Navy. They had seven children, three sons and four daughters: William Franklin Sands, who, in the diplomatic service of the United States, rendered distinguished service in Corea and in the Central American States, and as United States Minister to Gautemala; France made him Chevalier of the Legion of Honor; Benjamin Francis (deceased), and Henry Meade Sands; Clara Meigs, Rosa Virginia, Mary Hilda, and Marian Margaret. Of these, two are Religious of the Sacred Heart, Madame Clara Meigs Sands, a professed nun at Grosse Point, Detroit, Mich., who entered the religious life in Austria, and Madame Mary Hilda Sands, a professed nun at Manhattanville, N. Y., who entered in England. His sister, Rosa Virginia, is Superior of the Convent of the Visitation at Mount de Sales, Catonsville, Md., and a niece, Madame Marie Sands, daughter of his brother, F. P. B. Sands, is a Religious of the Sacred Heart in Guadalajara, Mexico, while her youngest sister, Frances Virginia, is Sister Mary Loyola of the Convent of the Visitation at Mount de Sales, Catonsville, Md.

In the service of the United States, the official records show a notable list of distinguished members of this family: his father, Rear-Admiral B. F. Sands (deceased); Acting Master William F. Sands, brother (deceased); Acting Master F. P. B. Sands, United States Navy, and himself; Lieutenant-Colonel George H. Sands, Thirteenth United States Cavalry, brother; Lieutenant A. S. P. Sands, Field Artillery United States Army, nephew, and Major-General William H. French, United States Army (deceased), uncle; a truly Catholic and patriotic family record.

Admiral Sands was always interested in Catholic matters,

modest, never intruding his own religious belief on those with whom he was associated on duty, but he never failed to let it be known that he was a Catholic in belief and practice, and by his life gave an example of "the faith that was in him." Respected and honored by all who knew him, his whole life was that of a truly conscientious, capable, efficient officer and a sincere, practical Catholic. He was a member of the Catholic Historical Society of Philadelphia, the Georgetown Alumni Society, the Sodality at Georgetown, and also at St. Joseph's College, Philadelphia, the Spanish War Veterans, and the Military Order of the Loyal Legion of the United States. At his death he left a widow and six children: two sons, William F. Sands and Henry Meade Sands, and four daughters, unmarried.

His loyalty to his country experienced its severest test when he said farewell to his fellow-students in the Naval Academy, when his dearest friends left to join the Southern Confederacy, and then when all the classes at the Naval Academy except his own, the fourth class, were ordered in active service, those of his class who remained "true to the colors" decided to petition Congress for permission to be sent on active service he, as spokesman, addressed himself to his Maryland Representative. The Member of Congress replied that he could not arrange for the whole class to go to the front, but that he could and would make an exception for young Sands, but as this would mean that he would be promoted over the heads of his class, his loyalty to his classmates compelled him to decline to profit by any exceptional influence. This same principle actuated him through life, and was the basis of his interest in the training system of the Navy, then in its earliest stages of formation, as commanding officer of the training-ships Minnesota and Monongahela, in which work he was deeply interested. The able manner in which he grasped this situation and carried out his ideas of what was needed in the education and discipline of the enlisted men in the Navy is plainly visible at the present day. His work here was the carrying out of what he had begun as a young man among the enlisted men on the China Station and matured among the Naval apprentices, and as a sequence

reached its highest development when he was Superintendent of the Naval Academy.

As an educator of men and officers to the highest ideals, and the highest degree of efficiency in their profession, he was most successful and his personal influence for good was a remarkable feature of his character.

VERY REVEREND PIERRE GIBAUT, V.G.

WITH SOME NEWLY PUBLISHED DOCUMENTS BY CHARLES
GEORGE HERBERMANN, PH.D. AND HENRY F. HERBERMANN,
A.B.

Below we present to our readers translated into English a few documents, the French originals of which appeared in the April number of the *American Historical Review* of the year 1909, pages 544-557. They shed some new light on the career of the Very Rev. Pierre Gibault, Vicar General of the Illinois country from 1769 until the events of the War of Independence separated that region from the Canadian diocese and brought it under the authority of Bishop Carroll of Baltimore. To these documents we have added a memorial of Père Gibault to the Honorable Arthur St. Clair, Governor of the Northwest Territory, found in Alerding, "The Diocese of Vincennes," pp. 64-67 (see note), and Document VII, letter of Bishop Carroll to Mgr. Hubert of Laval. To most of our readers even the name of Father Gibault is little known. From these pages, however, it will appear that this simple missionary priest influenced the course of events during the War of Independence in the Illinois country in such a way that if the United States to-day embrace the entire width of the American continent, this is in part due to the aid which he gave to the Virginia troops at the taking of Vincennes in 1778 and to his benevolent attitude to the American cause during the following years. Père Gibault, it is true, was not a warrior-priest of the type of the Tyrolese Capuchin patriot, Father Haspinger, or of the Spanish friars at Saragossa, who led their countrymen in their fight for independence. He never became a soldier and yet had a large share in freeing the great west from British domination. The story of his life and the documents we here publish will make it clear why western Americans and especially western Catholics honor the name of Father Gibault as one of the founders of the American republic in that region.

Pierre Gibault was born as the son of Pierre Gibault and Marie-Saint-Jean at Montreal on April 7, 1737. His parents seem to have been people of humble fortune, for when he determined to consecrate himself to the service of the Church and entered the Quebec seminary, he obtained the means of doing so from the last remnant of the Cahokia mission property (333 livres). This may explain why immediately after his ordination, March 19, 1768, he was sent as a missionary to the Illinois country. He went there as Vicar General by appointment of Bishop Briand, with the ready consent of General Gage, then at the head of the British forces in Canada. The details of his journey and of his early work in Illinois are chiefly drawn from the letters of the Rev. F. Meurin, S.J., the last of the old Jesuit missionaries who still remained in the district of the upper Mississippi. His journey westward, when railroads were unknown and the roads were few and bad, was marked by the usual hardships of the eighteenth-century traveler in the wilds of America. The first of the stations assigned to him which he reached was Michilimackinac, where he tarried eight days, hearing numerous confessions until late at night, baptizing children, and blessing one marriage.

When the young priest arrived at Cahokia, for which mission he seems to have been intended, he found the old mission property, church, residence, barns, orchards, in short everything, rapidly going to ruin and the outlook for the future gloomy. Father Meurin was still at Kaskaskia, some forty-five miles south of Cahokia, and a place far better provided with means for carrying on missionary operations. On the arrival of Père Gibault the aged Jesuit without any hesitation surrendered his comparatively comfortable home at Kaskaskia to the new missionary and retired to Cahokia, where he was received with the greatest affection by the French settlers. But even Kaskaskia was no bed of roses for the younger priest. We must here recall the fact, that only some five or six years before, in 1763, as the result of the Seven Years' War, Canada and the northern French possession, which included the Illinois country, had been turned over by France to England. This change of govern-

ment, always the source of disorder even in civilized countries, produced even greater disorganization in these distant outposts of civilization. The task of controlling these unruly frontiersmen and inducing them to fulfil their religious duties was a source of constant labor and worry. But Gibault was not only a pious and zealous pastor of souls but a man of great energy. Though disabled for weeks by Western fever, his work soon bore fruit. Every night he assembled the faithful for prayers in the church and four times a week he instructed the adults in Catholic doctrine. In 1769 most of the parishioners fulfilled their Easter duty. His flock included, besides the French Creoles, a part of the soldiers of a detachment of the Eighteenth (Royal Irish) regiment and most of the neighboring Indians, who had been converted by the Jesuit Fathers. It is needless to say that parishioners made up of such elements were the cause of much trouble, anxiety, and labor to the young priest, but he soon gained their good will by his attention to his duties, his frequent instruction to the young, whom he even taught to read and write, and by his regular preaching. Of course, he did not confine his attention to the faithful of Kaskaskia; he was constantly traveling from place to place. In 1770 we find him in old Vincennes, a post nearly one hundred miles to the east of Kaskaskia, where he purchased a site for a chapel which, however, he did not build until some fifteen years afterward. In the same year he also crossed the Mississippi and blessed a small frame chapel at Poincourt, better known under the present name of St. Louis. Here, where in consequence of the Seven Years' War the Spaniards bore sway, although most of the inhabitants were French Creoles, and at St. Geneviève (also west of the Mississippi and under Spanish rule), he seems to have been as active as in the Illinois country. In this way he spent about eight years incessantly on the alert, seldom sleeping in his own home and often saying his breviary in the glaring sun or by the side of a smoking camp-fire. The population made up, as it was, of roving Indians, hunting and fur-trading Creoles, haughty Spaniards and speculative Americans from the East, all disposed to quarrel and all provided with guns and

knives, were not of a character to make his ministry agreeable. When brawls and murders were of daily occurrence we may well believe the good man's statement that even his life was often exposed to danger. If this was true in the early years of his missionary work it was even more true of the years which followed the withdrawal of the British troops from the Illinois country in 1776. Withal Father Gibault was not a mere roaming missionary, as we see from the letter written by him in 1786 to Bishop D'Esglis. Père Gibault had with him at Vincennes, where he then resided, a library of serious, mostly theological, books which he had probably accumulated in the course of his ministry. This fact indicates that he was a man of scholarly instincts and literary taste who took his vocation as teacher of the faithful seriously.

Père Gibault's missionary life was stirring enough from the very beginning, but the year 1775 brought symptoms of still more stirring times. In this year, on the 19th of April, took place the battle of Lexington, the first of the War of Independence. The musketry fired there later was to find an echo on the banks of the Mississippi and among the old homes of the Illinois. A month before Virginia, on the motion of Patrick Henry, had begun to prepare for war with England, which was seen to be imminent. The Illinois country until 1763 had belonged to France, being in fact an extension of Canada, and had as an annex of Canada become the property of England. On the other hand, when in 1609 James I granted the Virginia charter, his bounty had known no limits. He granted to the colony not only the country we know as Virginia, but also the country north of it and limited its westward extension by the south sea, the position of which nobody at the time knew. This grant, of course, included all the valley of the Mississippi, in fact all the continent west of the Alleghenies, and therefore also the Illinois country. It is true that in 1624 this bounteous grant was curtailed by another charter. But when the Virginia convention of 1775 began to define the extent of the State, it measured its limits not by the charter of 1624 but by that of 1609. In making the claim, the convention had in fact but

followed the movement of events. For as early as 1669 Boone had begun his exploration of Kentucky and had been followed by enterprising colonists from Virginia. The stirring events in the thirteen old colonies made it necessary for the English commanders to prepare for emergencies, and so it came about that Lieutenant-Governor Hamilton, who since November, 1775, had been placed in charge of the English troops in Detroit, found it wise to withdraw all his detachments stationed in the Illinois country. In this manner the English possessions west of the Alleghenies, in other words, the Illinois country, was left unprotected, the only representative of the English Government being a Frenchman named Rocheblave, who without troops and with little means was expected to secure the friendship of the Indians and keep the Creoles in good humor. Probably this outpost of the Quebec Province might have remained undisturbed by the revolt of the thirteen colonies had it not been for the young Virginia settlements in Kentucky, which were said to be threatened by Indian attacks both from the south, where the Florida authorities were said to stir up the Indians, and from the north, where Lieutenant-Governor Hamilton's one thousand Indian warriors at Detroit were also said to be about to swoop down through the Illinois country upon the Kentucky settlements. Here for the first time we make the acquaintance of a man who was destined to be closely associated with our Father Gibault, General George Rogers Clark, the brother of William Clark, who, in company with Meriwether Lewis, was one of the most famous explorers of the far west.

George Clark, a native of Hanover, Va., born in 1752, was a man without academic education who had become a surveyor, and thus gained all the practical knowledge of border life then required for adventurous and ambitious young men who meant to push their way in the world. He had gained some military experience in Governor Dunmore's War, at the close of which (1775) he went to Kentucky, which was then attracting the enterprising young men of the old dominion. Having determined to settle at Harrodsburg, he soon gained the confidence of his new neighbors, by whom he was sent in June, 1776, as a

delegate to the Virginia Convention to procure gunpowder for use against threatened attacks by Indians. About this time Virginia had annexed Kentucky, and Clark, with the aid of Governor Patrick Henry, secured the powder of which he was in quest, and was made a major of the Kentucky militia. Meantime the rumors of an attack on the Kentucky settlements, both from the south and the north, became thicker and thicker, and in 1777 Clark again turned to Virginia for help. On a careful review of the situation he arrived at the conclusion that the best method of defending Kentucky was to strike a blow at the English posts in the northwest. He proposed this plan to Governor Patrick Henry and his council, who approved of it and did all in their power to further his scheme by authorizing him to raise men and granting him some money and ammunition. Major Clark forthwith set to work and, having gathered some men and appointed officers to command them under him, sailed down the Ohio. In May, 1778, he reached Corn Island, opposite Louisville, where he learned of the Treaty of Alliance between France and the colonies. Thence he proceeded with a force of about two hundred men to an island at the mouth of the Tennessee River. Having informed himself of the condition of affairs in the enemy's country, he resolved to march his little army over land against Kaskaskia, about one hundred and twenty miles to the north. Ill-provisioned and with little means of transport, he overcame all the obstacles in his way, kept up the spirits of his little force, and finally brought it by a round-about way to the rear of the Creole village, which he completely surprised. On the 4th of July, 1778, the place surrendered to him. On July 5, the day after the capture of Kaskaskia, Clark summoned the inhabitants to meet him in front of the church and explained to them the situation, invited them to become citizens of Virginia, promised them all sorts of commercial advantages, and assured them that they should enjoy entire freedom of religion; in fact, that their church should enjoy all the privileges enjoyed by any other denomination in Virginia. His words made a very favorable impression, and very many of the Kaskaskians took the oath of loyalty to the

State of Virginia. The American commander sent out detachments which captured Cahokia and other minor places, and then announced that he meant to march forthwith against Vincennes. As we have seen before, Father Gibault's mission included this post, which besides rude fortifications boasted of some fifty or sixty houses. The English troops had been withdrawn two years before, and the defense, if the place was to be defended, must be undertaken by the inhabitants, most of them French Creoles and parishioners of Père Gibault. What was the good missionary to do in this plight? As we have seen, the priest had gone down to his mission with the ready consent of General Gage, and this fact naturally made it his duty not to injure British interests. On the other hand, should Colonel Clark attack Vincennes and the people resist him in arms, the fate of the village was foredoomed. A struggle could result only in a useless loss of life and property to his flock, which the good priest must regard as a deplorable evil to be prevented if possible. Clark could not take the place by surprise, because his presence in the neighborhood had now become bruited about. There was question, therefore, of an assault, and possibly the destruction of the village. Father Gibault conferred with Clark, who seems to have made a very favorable impression on him, and who in turn always preserved great friendship for the curé and always testified to the great importance to the Americans of Père Gibault's services. The documents one, two, and three enable us to understand clearly enough what his services were. The priest offered to Clark to prevent bloodshed by going to Vincennes accompanied by Monsieur Laffont, who is variously spoken of as a physician, a merchant, and a teacher. Monsieur Laffont was to have entire charge of the political, or, as his report to Clark calls it, the temporal side of the undertaking. Père Gibault was to address the people of Vincennes and place the situation before them from the point of view of their spiritual interests. Clark is assured by Laffont that this plan is carried out in detail and that he, Laffont alone, had charge of the political and military side of the scheme. Nor is this view at all contradicted by Clark's subse-

quent praises of Gibault's conduct nor by the resolutions of the Virginia Legislature thanking the priest for his services. For though Father Gibault strictly confined himself to recommending Clark's and Laffont's proposals as being necessary from the point of view of humanity and the interests of their families, and acceptable from the church point of view, since Clark guaranteed them every privilege of the non-Catholic denominations in Virginia, still it must have been plain to both Clark and the Virginia Assembly that these prudent words of the priest had greatly influenced the people to whom they were addressed. In Illinois loyalty to the English Crown had no deep roots. The inhabitants were British subjects less than fifteen years. The Americans were the allies of the King of France, to whom many of them no doubt were still attached. The wise advice of their parish priest sufficed to remove all remaining hesitation, and when Clark and the Virginia Assembly eulogized his services, they only did what gratitude demanded. On July 14 Colonel Clark gave written instructions to Laffont to present his message and proclamation to the people of Vincennes, and a day or two afterwards Laffont, in company with Father Gibault, set out for that town. Their undertaking proved completely successful. The town's people threw in their fortunes with those of the Americans, and the majority took an oath of allegiance to the State of Virginia. Their militia became a part of the Virginian forces, under the command of Captain Helm.

We have been thus minute in our account of these movements of Father Gibault because in after-years they were made the basis of accusations against the curé of Kaskaskia. He was charged with having made the people of Vincennes take the oath of allegiance to Virginia, but this the priest always denied and Laffont confirmed his denial. Gibault had confined himself to counseling his parishioners to avoid bloodshed and to offer no opposition to Clark's soldiers. The taking of the oath was the direct work of Monsieur Laffont, though it is true that Father Gibault's advice to his parishioners naturally led up to it. Men seem not to have been wanting in Vincennes who criti-

cised him for what he did, and this led him to request Laffont to write a report of the transaction, which is contained in document three.

An impartial review of the curé's proceedings will convince the reader that they were fully justified by the situation, and that his conduct was dictated by humanity and necessity. Colonel Clark's career was soon threatened by dark clouds. One-half of his army of two hundred men, who had enlisted for three months only, insisted upon returning homeward, and the reinforcements he had hoped for failed to show up. Clark had conceived far-reaching plans for the capture of Detroit, the principal seat of the English power in the northwest, where Lieutenant-Governor Hamilton was in command. To balance the loss of his Virginia veterans Clark had recruited several companies among the French Creoles, whom the colonel's personal popularity and perhaps also the hope based on the French American alliance of again fighting under the French flag had attracted to the American chief's banners. But when he came to count his forces he was convinced that the attack on Detroit must be given up. On the other hand, Hamilton was resolved to retake Vincennes. Though unauthorized by his superior officer, General Haldemand, and though disappointed by the failure of the Indians to gather at Michilimackinac, he boldly pushed southward, starting on October 7, 1778, with about two hundred and thirty men, which force, by the accession of bands of Indians, swelled to five hundred, marched amid a hundred difficulties across country some six hundred miles and in seventy-one days reached Vincennes (December 17, 1778). No resistance was offered; Vincennes fell and Hamilton dreamed of sweeping the Virginians from the valley of the Wabash and the Spaniards from the Mississippi valley. But, as in Clark's case, fortune proved a fickle goddess. Hamilton's warriors also became homesick, and at last he found himself at the head of an army of eight men in the newly fortified stronghold of Vincennes. Meantime, rumors of Hamilton's success, greatly magnified in their progress, had reached Clark. They painted a picture of Hamilton's army swelled by Indian auxiliaries

sweeping down in spring on the French villages which Clark with his few companies of troops divided among them. It was while matters looked most gloomy that Clark, fearing disaster, sent Father Gibault with his official papers and money across the Mississippi in the dead of winter in January, 1779, to place them in safety on the Spanish bank of the Mississippi. To show his friendship for the American commander, the curé, attended by one man only, undertook the mission. For three days he was detained by the floating ice on an island in the Mississippi, but at last successfully carried out his mission. While Clark was thus provided against the worst that might come, he was not the man to give up hope. Something must be done at once, he saw, and with his officers unanimously resolved that the best defense was a bold attack. He called for volunteers to go on this expedition, and two companies of French Creoles, the one from Cahokia under Captain Richard McCarthy and the other under Captain Charleville, soon reported at Kaskaskia ready for the expedition. It was a bold, perhaps a rash venture. The little army had to march some two hundred miles through woods and wilds in the depths of winter and then assail Fort Sackville, now in a fair state of defense. Clark knew full well that it was a desperate undertaking, but it was the only way to save the northwest for the Americans. On February 5, about one hundred and seventy strong, mostly all French Catholics, they started on their march against Vincennes. "We were conducted out of town," says Clark, "by the inhabitants, and Mr. Gibault, the priest, who after a very suitable discourse to the purpose gave us all absolution."¹ On the 23d they reached Vincennes; the town surrendered forthwith, and on the 25th Hamilton surrendered Fort Sackville and became a prisoner, a fate which he had been very anxious to prepare for Father Gibault.² Here again, as we see from Clark's express words, Father Gibault's share in the expedition consisted in preaching a sermon suitable

¹English, W. H., *Conquest of the Country Northwest of the River Ohio, 1778-1783*, and *Life of General George Rogers Clark*, 2 vols., Indianapolis and Kansas City, Mo., 1896, contains many important documents, including Clark's Memoir and letter to Mason.

²See Brymner, Report on Canadian Archives.

for soldiers going out to battle and ending with the absolution, functions for which no fair-thinking man will condemn the missionary.

The bright sunshine which gilt the beginning of Clark's expedition and of Virginia's rule in the West was soon overclouded. Patrick Henry's instructions to Clark were well considered and could not have been wiser. Clark himself, though but little acquainted with civil administration, successfully inaugurated civil government in the Illinois, placing the courts which he established almost exclusively in the hands of the French. The Indians were handled with equal skill and yet, before the end of 1779 and the departure of Clark for the mouth of the Ohio, storms and troubles were threatening the Illinois villages. The cause of this is to be found not in the blunders of Clark's successor in the civil government. Mr. John Todd, the new county lieutenant, was a man of common-sense, who strove to treat the French Creoles with justice and with sympathy. It lay in the financial difficulties which made it impossible for the government of Virginia to provide for the maintenance of its soldiers in the newly annexed country. The State coffers were empty, and the State credit was almost defunct. Paper money was issued and issued in such quantities that before long it was next to worthless; and yet the Illinois villages were forced to accept this paper money at par for their goods, though the Spaniards on the other side of the river offered to pay for these supplies in silver coinage. Worse still, the soldiers in their need did not hesitate to seize the cattle of the farmers, so that these had not the means of tilling their lands and renewing their crops. In all these afflictions Father Gibault shared. He gave his people a good example, sacrificing his tithes for worthless money and suffering his cattle to be driven away without a murmur. He encouraged his flock and bade them have patience, because ere long the new government would redeem its paper money. In a memorial written some twelve years afterwards to Governor St. Clair of the Northwest Territory, Cahokia, May 16, 1790, Father Gibault recites that he had advanced about 7800 livres for the support of the troops

at Kaskaskia and thereabouts and that he had been obliged to sell his two slaves in consequence. The money was never repaid him, for Virginia in 1781 began to withdraw its troops from the Illinois country and in 1784 surrendered it to the Congress of the United States. Still it was these forced contributions of Father Gibault and his flock which enabled the Americans to maintain a shadowy occupation of the Illinois country and therewith of the great West until the battle of Yorktown; the consequence of this occupation was that in the Treaty of Paris this territory was awarded to the United States.

During the troublesome times which we have just described Father Gibault probably resided at Kaskaskia, making it the center of missionary excursions to the other French villages in the Illinois. In July, 1779, he again paid a visit to Vincennes, and remained for three weeks discharging his usual missionary duties.

For reasons of which no record has come down to us Father Gibault in 1783 took up his residence at St. Geneviève, on the western bank of the Mississippi, then under Spanish sovereignty.¹ He informs us that he had letters from the King of Spain offering him a good salary and other advantages. Still, St. Geneviève proved the beginning of the Canadian missionary's troubles. The Spanish commandant at St. Geneviève, as we learn from Father Gibault's own letter, was in many respects a very good man, but he seems to have had a loose tongue, which spared neither the Spanish governor at New Orleans, nor his wife, nor, in fact, Father Gibault himself. He charged the priest with excessive drinking and keeping late hours, an accusation indignantly denied by Gibault to his bishop. In fact, there is nothing to substantiate the charge and much to support the missionary's denial. Both before and after his residence at St. Geneviève, Father Gibault enjoyed the entire respect and confidence of his people in the Illinois country, at Cahokia and at Vincennes. He is often spoken of in the highest terms by Colonel Clark, who would certainly not have confided important missions to him if he had not trusted him, as

¹See Document 5.

no military man would have trusted a man given to drink. Still the Spanish commander's enmity made it impossible for Gibault to remain at St. Geneviève. Accordingly, toward the end of 1784 or early in January, 1785, he left that town and took up his residence at Vincennes.

To understand the events which now followed we must digress for a moment and rapidly review the changes, political and ecclesiastical, which have meanwhile taken place in Canada and in the United States, changes which were destined seriously to affect our missionary's future career. The surrender at Yorktown in 1781 was followed in 1783 by the Treaty of Paris on September 3. By this Treaty the Illinois country, along with the rest of the northwest, definitely became a part of the United States. In view of the withdrawal of the United States from British sovereignty and the recognition of their independence, Pope Pius VI wisely resolved to establish an independent hierarchy in the new republic, and as a first step, on June 9, 1784, appointed the Rev. John Carroll superior of all the missions in the United States. Five months after, on November 26, Father Carroll was named Prefect Apostolic, and in 1790 he was consecrated Bishop of Baltimore. At Quebec Bishop Briand, who had sent Gibault as his vicar general to Illinois in 1768, resigned his see in 1784, being succeeded by Bishop D'Eglis, who died in 1788. His successor was the Rt. Rev. Jean François Hubert, who before his appointment as coadjutor to Bishop D'Eglis was for some years parish priest at Detroit, Mich., and was therefore familiar with the doings of Father Gibault in the Illinois country. When the independence of the United States was finally recognized the Illinois country was under the rule of the bishops of Quebec, and as news traveled slowly in the eighteenth century, the tidings of Father Carroll's appointment as superior of all the missions in the United States, took some time to reach America. It appears, moreover, that no news of the withdrawal of the northwestern missions from the jurisdiction of Quebec was sent to its bishop for some years, for in 1786 Bishop D'Eglis still wrote to Father Gibault as his superior, and in 1787 Coadjutor-

Bishop Hubert informs Rev. Mr. Devillers at Paris that the question of the jurisdiction over the Illinois country was still undecided and that the Bishop of Quebec was awaiting further orders.¹ Father Carroll, however, from the time of his appointment as superior of the missions in the United States believed that his jurisdiction included the Illinois country,² and as soon as he was able to extend his care to that part of his flock, sought to provide for their spiritual government.

We now return to Father Gibault. After his departure from St. Geneviève he betook himself to Vincennes, and forthwith set to work with his usual energy. There was then no suitable church at the place, but as he had bought a new site fifteen years before he resolved to erect a new church without delay. The Catholics of Vincennes at first did not enter enthusiastically into his plans, but when the people of Cahokia invited him to become their pastor, those of Vincennes, unwilling to lose his services, set to work vigorously, building the new church in their own town. In June, 1786, they had made considerable progress. It was an edifice ninety feet long by forty-two feet wide and eighteen feet in height. As was his custom, Father Gibault was zealous in the work of instructing his flock, teaching adults and children alike, not only weekly, but almost daily. The French Creoles, who had been without a pastor for a number of years, had become very remiss in the practice of their religious duties. The curé stirred them up energetically and was able to give Bishop D'Eglis a promising report of their improvement. Withal he complains of serious disorder; intoxication prevailed not only among the converted Indians, who got their liquor from the English and the Spaniards, but even among the young French Creoles. Quarrels and murders were of frequent occurrence. On one occasion two Frenchmen in the priest's company were killed so closely to him that he was bespattered by their blood. Yet he views the future with hope and promises himself the best results. In the letter from which we take these details he also defends himself against the charge

¹Shea, *History of the Catholic Church in the United States*, Vol. II, pp. 467-468.

²See Document 7.

instructions as to his dealings with the representatives of the American prelate, which probably convinced him that the transfer of jurisdiction was inevitable. Bishop Hubert's silence as to Father Gibault's plea in his own defense should not, however, be construed into a belief of the latter's guilt, for, in the first place, Hubert was then acting as Vicar General, Bishop D'Eglis having not yet died; and, in the second place, we know from his letter to Rev. Devillers that he had determined not to interfere with the government of the Illinois mission. At all events, Father Gibault remained in charge of Vincennes until 1789. That the Bishop of Quebec did not recall him to his own diocese was unquestionably due to Father Gibault's connection with the capture of Vincennes. We know that Lieutenant-Governor Hamilton in 1779 looked upon him as a traitor whom he desired to capture, and though Gibault's interference in the Vincennes affair was not inspired by a desire to meddle in politics, his carrying Colonel Clark's papers and money to the Spanish side of the Mississippi must have appeared to the Canadian Government as undoubtedly an act of hostility to Great Britain. Bishop Hubert was therefore wise when he declined to recall Gibault to Canada and was really acting for the best interests of the missionary.

Father Gibault accordingly remained as parish priest at Vincennes. If he had any communications either from Bishop Hubert, now Ordinary of Quebec, or from Bishop-elect Carroll, we have no accessible record thereof. Nor do we know what led him finally to depart from that place on October 9, 1789. As no successor had been named, and in fact no parish priest came to Vincennes until three years later, he made provision for the faithful of Vincennes by naming a layman, Mr. Pierre Mallet, guardian of the church until the arrival of his successor.

Father Gibault now betook himself to Cahokia. Of his doings we have no explicit account, but it is probable that he continued to act as missionary there. At all events we know that he was there on the 16th of May, 1790, for it was from Cahokia that he addressed to General Arthur St. Clair, then the governor of the Northwest Territory, a memorial letter in

which he appeals to him for the payment of 7800 livres due to him for a like amount of paper money he had sent some years before to the Commissioner of Congress and which he had received for tithes and beasts that he had given for the support of the American troops. He emphasizes this claim by declaring that he might have gotten Spanish coin to the same amount but that he had given up the tithes and beasts in order to set the good example to his parishioners. He also states that he had ventured his life on many occasions when he found that his presence was useful and that for the love of country and of liberty he had rejected all of the advantages offered him by the Spanish Government. Perhaps the most striking part of the letter is that wherein, after requesting the grant to him of a tract of land two acres in front, on which he means to erect a dwelling and to lay out a yard and orchard, he asks him to give this concession to him "to be enjoyed in full propriety in his private name and not as missionary and priest to pass to his successor; otherwise the memorialist will not accept it."¹ This request seems strange, especially as the property in question had long belonged to the Church of Cahokia. It is true that he made this demand in payment for personal services rendered to the United States Government. He might, therefore, regard the property thus acquired, which at the time no longer belonged to the church, as his personal property. Still there is something mysterious about the request. Perhaps Gibault fancied that the Bishop of Baltimore would be more likely to continue him in his ministry at Cahokia if he were the owner of his plot of land.

What was the result of this petition? Governor St. Clair in a report to Secretary of State Jefferson, 1791, submitted Gibault's request and urged that it be granted in view of the missionary's services to General Clark and of the heavy losses he had suffered. What did the Government do? Shea² informs us that the request was granted and cites as his authority Rev.

¹Alerding, Rev. H. A., *History of the Catholic Church in the Diocese of Vincennes*, 1883, p. 67.

²*History of the Catholic Church in the United States*, Vol. II, pp. 471-472.

H. A. Alerding, "A History of the Catholic Church in the Diocese of Vincennes," 1883, pp. 64-68. Strange to say, Alerding in the passage cited declares that the request was not granted. Shea, without citing anything, then goes on to relate that "Bishop Carroll on learning of this, entered his protest with the Government of the United States against this attempt to alienate church property to an individual clergyman," but fails to say whether this protest proved effective. At all events, Father Gibault soon after left the diocese of Baltimore and settled at New Madrid, on the Spanish bank of the Mississippi, where he died early in 1804. Our sources do not inform us whether he received any clerical appointment there or how he spent his last years.

Our narrative shows that the old Canadian missionary, during the last years of his activity in the Illinois country, was beset by many awkward difficulties. The unsettled condition of ecclesiastical affairs in Illinois after 1783, his undefined relations to the Church authorities at Quebec and at Baltimore, and the generally disturbed state of the country, made his position uncertain and uncomfortable. His relations to the political authorities in Canada and the United States helped to complicate his troubles. A more diplomatic and tactful man might no doubt have avoided many of the shoals and whirlpools which wrecked Father Gibault and cast him on the Spanish bank of the Mississippi. But the simple missionary had to depend on his native wit to steer him through his sea of troubles. Only a few days after his ordination, when in experience he was but a raw youth, he was sent away to learn practical wisdom among drinking and tomahawking savages, half-civilized *coureurs de bois*, swindling and lying Yankees, and fanatical Spanish blackguards. With all his youthful simplicity, he was probably wiser than any man among his surroundings and could learn from them neither prudence nor knowledge. It is astonishing that a man such as he, in the midst of wars and rumors of wars, entrusted with the guardianship of a helpless body of people, deprived of the feeling of patriotism by recent conquest, uninspired by confidence in the new friends who needed their as-

sistance, had wisdom and boldness enough to follow the path which an impartial judge would to-day prescribe for him. He guided his flock through turmoil and danger, counseling them so as to escape ruin and death without openly revolting against the British. Young, quick, energetic, and bold, the descendant of French forefathers who had only recently been conquered by the English, naturally filled with a love of liberty which was the heirloom of the native American, when every native American had to provide for his life and living and thought little of the suzerain beyond the ocean, what wonder that Father Gibault should become the friend of Colonel George Rogers Clark, and his helpmate in his daring enterprise? Judge Law, of Vincennes, three-quarters of a century ago, declared that the Great Northwest was won and secured for the American Union by Colonel Clark, Mr. Vigo, and Father Gibault, and every American who appreciates the value of Gibault's share in the taking and re-taking of Vincennes, the influence he exerted on those of his race and his faith by giving them an example of self-sacrifice and of generous support of the soldiers of struggling Virginia, and his manly readiness even at the risk of his life to aid by his presence the agents of the American cause, would readily endorse the verdict of the historian of Vincennes.

Besides the documents which follow, the best sources for the study of Father Gibault's life are:

SHEA, JOHN G., History of the Catholic Church in the United States, Vol. IV. 8vo.

ALERDING, H. A., History of the Catholic Church in the Diocese of Vincennes. 8vo. 1883.

LAW, JUDGE, The Colonial History of Vincennes, 1858. Colonel George Rogers Clark's sketch of his campaign in the Illinois, 1869.

BRYMNER, D., Report on Canadian Archives, 19 vols. Ottawa, 1882-1907.

MARC DE VILLIERS DU TERRAGE, Les Dernières Années de la Louisianne Française. 8vo. 1903.

H. A. Alerding, "A History of the Catholic Church in the Diocese of Vincennes," 1883, pp. 64-68. Strange to say, Alerding in the passage cited declares that the request was not granted. Shea, without citing anything, then goes on to relate that "Bishop Carroll on learning of this, entered his protest with the Government of the United States against this attempt to alienate church property to an individual clergyman," but fails to say whether this protest proved effective. At all events, Father Gibault soon after left the diocese of Baltimore and settled at New Madrid, on the Spanish bank of the Mississippi, where he died early in 1804. Our sources do not inform us whether he received any clerical appointment there or how he spent his last years.

Our narrative shows that the old Canadian missionary, during the last years of his activity in the Illinois country, was beset by many awkward difficulties. The unsettled condition of ecclesiastical affairs in Illinois after 1783, his undefined relations to the Church authorities at Quebec and at Baltimore, and the generally disturbed state of the country, made his position uncertain and uncomfortable. His relations to the political authorities in Canada and the United States helped to complicate his troubles. A more diplomatic and tactful man might no doubt have avoided many of the shoals and whirlpools which wrecked Father Gibault and cast him on the Spanish bank of the Mississippi. But the simple missionary had to depend on his native wit to steer him through his sea of troubles. Only a few days after his ordination, when in experience he was but a raw youth, he was sent away to learn practical wisdom among drinking and tomahawking savages, half-civilized *coureurs de bois*, swindling and lying Yankees, and fanatical Spanish blackguards. With all his youthful simplicity, he was probably wiser than any man among his surroundings and could learn from them neither prudence nor knowledge. It is astonishing that a man such as he, in the midst of wars and rumors of wars, entrusted with the guardianship of a helpless body of people, deprived of the feeling of patriotism by recent conquest, uninspired by confidence in the new friends who needed their as-

sistance, had wisdom and boldness enough to follow the path which an impartial judge would to-day prescribe for him. He guided his flock through turmoil and danger, counseling them so as to escape ruin and death without openly revolting against the British. Young, quick, energetic, and bold, the descendant of French forefathers who had only recently been conquered by the English, naturally filled with a love of liberty which was the heirloom of the native American, when every native American had to provide for his life and living and thought little of the suzerain beyond the ocean, what wonder that Father Gibault should become the friend of Colonel George Rogers Clark, and his helpmate in his daring enterprise? Judge Law, of Vincennes, three-quarters of a century ago, declared that the Great Northwest was won and secured for the American Union by Colonel Clark, Mr. Vigo, and Father Gibault, and every American who appreciates the value of Gibault's share in the taking and re-taking of Vincennes, the influence he exerted on those of his race and his faith by giving them an example of self-sacrifice and of generous support of the soldiers of struggling Virginia, and his manly readiness even at the risk of his life to aid by his presence the agents of the American cause, would readily endorse the verdict of the historian of Vincennes.

Besides the documents which follow, the best sources for the study of Father Gibault's life are:

SHEA, JOHN G., History of the Catholic Church in the United States, Vol. IV. 8vo.

ALDERING, H. A., History of the Catholic Church in the Diocese of Vincennes. 8vo. 1883.

LAW, JUDGE, The Colonial History of Vincennes, 1858. Colonel George Rogers Clark's sketch of his campaign in the Illinois, 1869.

BRYMNER, D., Report on Canadian Archives, 19 vols. Ottawa, 1882-1907.

MARC DE VILLIERS DU TERRAGE, Les Dernières Années de la Louisianne Française. 8vo. 1903.

CAROYOU, AUGUSTE, S.J., Bannissement des Jésuites de la Louisianne, by Watrin, S.J.

THE WISCONSIN HISTORICAL COLLECTIONS, Vol. XVIII and XIX.

We desire to express our cordial thanks to the Rev. Arthur Jones, S.J., for valuable advice and information.

I. GEORGE ROGERS CLARK TO JEAN BAPTISTE LAFFONT. FORT CLARK, JULY 14, 1778

SIR:

Having had the good fortune to find two men like Mr. Gibault and you to carry and present my message to the inhabitants of Post Vincennes, I have no doubt that they will become good citizens and friends of the States. You will please undeceive them as far as possible, and should they accept the propositions made to them that proper attention will be paid to make their commerce advantageous and profitable. But should these people refuse to accept such reasonable offers as I have made to them, they may expect to feel the horrors of a war which will be carried on with the humanity which has so far characterized the Americans. If they become citizens, you will let them choose one of their number as commander, make them levy a company, take possession of the Fort and of the King's ammunition and protect the inhabitants until a greater force can be sent to them (my proclamation will serve as a commission). The inhabitants will supply to the garrison provisions which will be paid for. The inhabitants and merchants will trade with the Indians just as usual, but they must exert their influence toward peace, as by their efforts they can save much innocent blood on both sides. You will act in concert with M. Le Curé, who I trust will prepare the inhabitants to agree to your demands.

If it is necessary to make promises to the savages, you will

be so kind as to furnish whatever is necessary, provided it does not exceed the sum of two hundred piastres.

I am, with respect,

Your very honorable and very obedient servant,

G. R. CLARK.

Monsieur

(Addressed) Monsieur Monsieur Jean Bt. Laffont, merchant at Kaskaskia.

(Endorsed) A letter written by Monsieur Chargue (Clark).

II. OATH OF VINCENNES, JULY 20TH, 1778

You swear upon the holy Gospels of God Almighty to renounce all fealty to George III of Great Britain and his successors. To become loyal and true subjects of the Republic of Virginia, a free and sovereign State, and that I will never do nor cause to be done anything or matter which can be prejudicial to liberty; and I will inform a judge of the aforesaid State of any treasons or conspiracies which will come to my knowledge against afore-mentioned State or any of the United States of America. In witness whereof we have signed our names at Post Vincennes, July 20, 1778.

III. LAFFONT TO CLARK, AUGUST 7, 1778

I can not but approve that which Mr. Gibault said in the contents of his journal (Even) if he did omit some historical truths which might have been worthy of narration. What he said is pure truth. All that he has begged me to add and which he will tell to you and has asked me to be present and which he forgot is, that in all civil affairs, not only with the French but with the savages, he meddled with nothing, because he was not ordered to do so and it was opposed to his priestly vocation; and that I alone had the direction of the affair, he having confined himself toward both (nations) solely to exhortation tending toward peace and union and to the prevention of bloodshed; and so, Sir, for the temporal affairs with which I alone was entrusted, I hope to derive from it all possible satisfaction, for I

acted in all things with inviolable integrity. My zeal and my sincerity persuade me that you will have, Sir, the kindness to accept the good wishes which I have the honor to offer to you, and believe me, with a most respectful regard,

Sir,

Your very humble and obedient servant,

LAFFONT.

KASKASKIA,

August 7, 1778.

IV. FATHER PIERRE GIBAULT TO THE BISHOP OF QUEBEC,
APRIL 1, 1783

MONSIGNOR:

I have only a half hour in which to take advantage of the occasion afforded by the presence of Mr. Ducharme. In this short interval I can assure Your Lordship that I am always the same for the salvation of the people except that my age and my worn-out condition will no longer permit me to accomplish all my desires, as formerly. The Reverend Father Bernard, a Capuchin, ministers to the Kahokias as well as at St. Louis, where he resides, which relieves me of the care of the most distant village of which I had charge. The Illinois are more unfortunate than they have ever been. After having been ruined and despoiled by the Virginians, left without a commander, without troops and without a judge, they are governing themselves according to fancy or caprice or, to speak more accurately, according to the law of the strongest. Meanwhile we are shortly expecting troops with a commander and organized justice. Through Mr. Dubuc, who still remains for some time, I hope to send to Your Lordship the best possible reports of all of the events of the last four or five years. I hope from your paternal charity that you will no longer leave me without consolation. I am more in need of it than ever, although I have made it a principle to do everything I do as I would do it in the presence of my bishop, and consequently you are always present to my eyes and to my mind. It will be most pleasing to

me to receive your instructions. Awaiting this happiness I am with all respect and with perfect submission and obedience,

Your very humble servant,

P. GIBAUT, Priest.

At St. GENEVIEVE,

April 1st, 1783.

V. FATHER GIBAUT TO THE BISHOP, JUNE 6, 1786

—Yes, monsignor, I have always endeavored to fulfil all the duties of the sacred ministry; even at present I am doing all I can to fulfil them and with the grace of God I will strive to do still better in the future. I have sufficient confidence in Our Lord Jesus Christ to hope that I will shortly banish all barbarity from Post Vincennes, the inhabitants of which, especially the young people, have had no religious instruction for twenty-three years except when I passed there in my very brief mission or when Mr. Payet visited them; they were, in fact, brought up like the savages in the midst of whom they were living. I have taught and am now teaching them the catechism twice a day, after the Mass and in the evening before sunset. After each catechism lesson I dismiss the girls and make the boys recite the responses at Mass and the ceremonies of the Church for feast-days and Sundays. I have endeavored to preach as often as possible on feast-days and Sundays; in a word, it is a year and a half since I am here, and when I arrived I found no one, old or young, who could serve the Mass except an old man born in Europe, who could not always come, and then there was no Mass. Two months later I had several acolytes, and now even the village children know not only how to serve the Mass but know all the ceremonies of feast-days and Sundays, as well as the whole catechism, small and large; I should be sufficiently well satisfied with the spiritual welfare of the people were it not for the unfortunate whiskey trade, which I can not succeed in uprooting and which compels me to refuse the Sacraments to some of them; for when drunk the savages cause horrible disorders, especially among the tribes living here.

We are left to ourselves; there is no justice, or at least no authority to administer it. Mr. Le Gras and some of the chief traders and citizens are doing all in their power to keep good order and are meeting with fair success. I should not have succeeded in building a church in this post had not the residents of Kahokia sent a messenger with a request from the whole parish to become their pastor, which request was accompanied by a very advantageous offer, the inhabitants of Post Vincennes fearing, and with reason, that I would leave them, unanimously resolved to build a frame church 90 feet long by 42 feet wide for which a part of the wood has already been provided as well as some stones for the foundation. The uprights will only be seventeen feet high, but the storms here are so violent that even this is very high for safety. The present church will serve me as a rectory, which I hope to occupy in a few months. The plot is large, quite dry, and situated in the middle of the village. I myself with the help of the church wardens acquired this plot sixteen years ago. I beg of you to sanction the erection of this new church under the title of St. Francis Xavier on the Wabash and to approve its completion and such decoration as the poverty of the residents will permit. I will do my utmost to interest the merchants who come from every point to trade at this post. But a word of exhortation from you will, even at so great a distance, have more weight than my words near by. I pray you to grant us this favor.

Add thereto, then, all the sufferings and hardships which I have undergone in the various journeys to distant places both winter and summer. Ministering to so many villages, so distant and remote from the Illinois, in good and bad weather, night or day, snow or rain, in wind, storm, and fog on the Mississippi; to such an extent that I have sometimes not slept in my bed four nights a year, never delaying my departure a moment even, though I was in ill health, how can a priest who thus sacrifices himself without any other end in view but the glory of God and his neighbor's salvation, without any pecuniary profit, almost always underfed, unable to attend to the spiritual and temporal needs at the same time, how can this

priest, I say, anxious to fulfil the duties of the Holy Ministry, zealous in watching over his flock, and in instructing them in the most important truths of religion, desirous not only of unceasingly teaching the youths the Christian Doctrine but even showing the boys how to read and write, how can this priest be supposed to be a man who gives scandal, and who is addicted to drink? That is more than I can understand and involves a contradiction.

A priest given to indolence does not take so much trouble, does not tire himself out with a crowd of children who annoy him, does not expose himself to so many dangers, whether from savages, rivers, or storms; nor does he spend all he earns in building churches, nor does he have altar screens and tabernacles costing 1000 crowns made at his expense, not to speak of other things. If this is not proof of the contrary then I do not know of any. If you do not believe my words, believe my deeds, all of which are extant.

With regard to the stories about my late hours, which you are told I prolong until three or four o'clock in the morning. I have sometimes attended weddings, but I have never stayed later than nine o'clock, or half past nine. The reason for this is clear; the young folks must dance, and I have never seen the table cleared away.

You were told I am decrepit and failing; another lie. I feel as well as I ever did. I am able to make the same trips as I have always done, suffer from no pains and never have, and have never had even a toothache. Perhaps because I no longer go out hunting and fishing people thought that this is due to old age but, in fact, my tastes have changed. And really since I am devoting myself entirely to the instruction of youth and to the reformation of the morals and bad habits of a large village, which is nearly altogether uncivilized, and of the travelers and traders from all parts of America who are quite numerous here, would the daily duties of my ministry allow me to occupy myself as I did formerly? This is the reason for my conduct. With regard to the eye trouble, it has been general. If it was caused by excessive drinking the small children would

not have suffered more from it even than the adults. After all, this trouble has been of short duration and hindered me only for a few days. God grant that men of my age may have no more need of spectacles than I have, above all after journeying so many thousand miles, reading my breviary in the evening and night by the light of a fire, often mingled with smoke and in the day-time in the hot sun. In truth, God has taken good care of me. I see as well as ever and I do not think that even for fifteen days my eye trouble could be called blindness.

As regards the commander of St. Geneviève his meanness can not be equaled; at the same time you will not, perhaps, find his equal for all kinds of good qualities. He has been commander here for ten years and no one has had reason to find fault with him. Fair, without any partiality, and without any respect for persons, without cronies, and gossip, upright to the last degree, living alone, himself quite religious, exerting all his influence to make others respect religion, fasting every Wednesday, and, aside from other days, keeping this day as one of abstinence, very charitable, reading the breviary every day, a well-informed man, speaking Latin well; after all that, what can you do when he is a blackguard. Be silent, that is all. To avoid him is impossible. Neither the governor nor his wife is spared, nor any one else except in times of danger.

You do not know Spaniards. With them all is despotism. If you do not accept their invitation they send an orderly to tell you that the welfare or the interest of the King requires your presence forthwith at the governor's office. What could I do? I was obliged to withdraw as I did, notwithstanding the advantages which I enjoyed from the King, whose documents I am keeping and which gave me such a good salary as missionary to St. Geneviève.

With regard to the inhabitants of Post Vincennes whom, according to reports current in Canada, I persuaded to commit perjury, perhaps the residents themselves in order to escape from trouble with the Governor Henry Amilton put all the blame on me and perhaps he himself and the officers invented the story that a people so ignorant could have been won over

persuaded only by me, advancing this supposition to shield their mistake by shifting all responsibility to my shoulders. The truth is, that, not having been at Post Vincennes for a long time, when I saw the opportunity to go with Mr. Laffont, who had a large company, I took advantage of it to do my missionary work. Had I interfered in so important a matter my handwriting would have appeared in some document and other proofs would be given than such phrases as "it is said" or "it is reported to us." And for my part I have had the good fortune to procure attestation made by Mr. Laffont himself on our return to the Illinois in consequence of some banter addressed to me on this subject. I send you the original attestation written and signed in his own handwriting, keeping for myself only a copy for fear of exposing myself to suspicion. You can judge better from these writings than from the rumors.

But it is time to finish. But what conclusion do you draw from all that I have said? It is almost impossible for you to find out the truth. You have been told one thing, I tell you almost the opposite. You know neither the country here nor the habits and vices of the inhabitants. In Canada all is civilized; here all is barbarous. You are in the midst of justice, here injustice is supreme; there is no difference between high and low except by reason of superior strength, and a tongue, dangerous, slanderous, scandal-spreading, loud, and breathing forth all kinds of abuse and curses. All are poor, and this makes them thieves and robbers. Libertinage and intoxication are looked upon as general and fashionable diversions. The breaking of bones and assassinations by knife, sword, or spear (for every one who wishes to do so carries these), pistols, and rifles are matters of amusement in these parts. What have men to fear except those who are stronger than themselves? But men will be the more faithless. There is no commander, no troops, no prison, and no executioner in these small places; there is always a band of relatives by blood and by marriage who sustain the wrongdoer; in a word, there is complete impunity for criminals, no safety for strangers. I could name for you a great number of persons assassinated in these districts, French, English,

Spanish, without any consequences to the murderer; but I will confine myself to pointing out two who have lately been murdered at Kaskaskia. Young Mr. Guyon, who studied at Montreal, killed his stepfather with a gun, and yesterday evening here in town a man named Bellerose killed another man by stabbing him with a knife. In a month, I fear that I could count up ten murders. As regards the spiritual affairs everything is correspondingly bad or even worse. The most solemn feasts and the Sundays are days spent in dancing and drink, hence in quarreling and fighting. Households in disorder, fathers and mothers fighting with their children, girls outraged and carried off into the woods, a thousand other disorders which you can infer from these—can they put up with a priest who does not hesitate every day to expose their faults before their eyes; to chide them vigorously in public and in private without avenging at least with their tongues the shame to which they were reduced and the disgrace to which they were exposed; for they often believed themselves to be secure from discovery? Then they slander him in every way and treat him as they wish without fearing anything. The silly accusations made by one man stung to the quick grow when told to another, grow even more when traveling from village to village, and at length behold a monster to be smothered! Draw your own inferences, as for me these are mine.

I will remove to my rectory as soon as it is finished, with my beadle and a boy. God grant that these slanders may then at length cease, but I have my doubts. Men here attack religion too violently to refrain from trying to run down those who sustain it. I beg of you to consider at the same time that I am alone, left to myself; and although I have plenty of good books, e. g. Pontas, Lamet, and Fromageau, Ste. Beauve, the Conferences of Anger, *la conduite des âmes*, *la conduite des confesseurs*, *le Dictionnaire des Conciles*, *le Dictionnaire theologique*, Collet, *toute l'histoire ecclesiastique*, a number of homiletic books, and many other books; still I often find myself puzzled by special cases of conscience. For instance, all the barbarians of all tribes being at war both with the Royalists and

the Americans, daily killing and pillaging them, is it permissible for the French and Spaniards, who are at peace with both, to purchase from the savages at a low price the plunder which they take, and what conduct must be adopted in the forum of conscience? The Indians sell their food, their oil, and their tallow only for whiskey, which the Spaniards or the English give them without hesitation. What shall the French do to have any of these articles? These (English and Spanish) traders above all do not wish to sell any of these articles except for skins of which the poor (French) father of the family has none, and so he is forced to eat his corn boiled in nothing but water amid all his work.

Another matter which needs your attention so as to give me a clear and precise answer is that Father Ferdinand Formar of Philadelphia, Vicar General of the Bishop-elect of the united provinces of America, has written me in the name of the Bishop, Mr. Carroll, to proclaim a jubilee of all the faithful Catholics of America, which jubilee has been delayed by the wars. I received this order last winter. I have not as yet spoken of it and will not speak of it until I receive your instructions. I find it strange that my letter was addressed to Monsr. Gibault, Vicar General of Monsignor the Bishop of Quebec; and that I received enclosed an order from another bishop. I would rather receive prohibitions from my own bishop than compliments from another. So having no positive information that this country has been separated from the Diocese of Quebec I can obey only your orders.

A Discalced Carmelite, a German, thirty-four years old, calling himself the Abbé of St. Pierre, having his certificate of priesthood, a certificate from the colonel of the regiment which he served as chaplain until the peace, some letters from the Vicar General without any names stamped on them, telling him to minister to settlements on the banks of the Mississippi, came here a year ago from Mr. Carroll, Bishop-elect of America, by whom his letters were issued. I did not dare to say anything to him without your orders, and I have not informed you of this sooner. He told me that he would return to France by

way of New Orleans; meanwhile he is still among the Illinois. He appeared to me to be a very zealous man, but his zeal was too ardent for a country like this without courts and judges. So you will bid me to do what you think proper, under these circumstances. I beg of you to recommend me to God, in your Masses when you remember your absent brethren, and believe me to be with respect and complete obedience,

Your very humble, very obedient submissive servant,

F. GIRALT, Priest.

AT POST VINCENTES,

June 6, 1756.

VI. FATHER GIRALT TO THE BISHOP, MAY 22, 1758.

From your long silence it appears that you have forgotten me except so far as a single answer is concerned regarding some matters which necessarily embarrassed me and your decision of which did not permit so long a delay. The unhappy condition in which you supposed me to be two or three years ago ought to have inspired you with sufficient sympathy not to forget entirely a priest who has never for a moment ceased to sacrifice not only his ease and his quiet but who has not hesitated to expose his life to the fury of the savages in order to fulfil the duty of his ministry with the same ideals and the same intentions he had when he was ordained. I should not have expected (I did not expect) this forgetfulness on your part, since I did away without objection whatever could cast any suspicion, however unjust, upon my mode of life. It is more than a year not only since I have had any drink in my house but since I have taken a glass, either of wine or whiskey. I do not even think of it, and this is not the result of a vow nor is it a sacrifice, for although you have been told otherwise I never had any liking for drink, except for a glass of whiskey when I was on a journey, and did not even think of it, when I had none. Those, then, who told you such horrible lies as you mentioned in your last letter have either been led to do so by the father of lies, or because I had too strongly reprimanded their

vices and bad conduct, for I can see no other reason for their slander. It will be useless for me to repeat here what I said in my last letter. It would be much better for me to be under your eye than at such a great distance. I beg of you, then, to consider that I have been ministering in this country for the past twenty years, without interruption, without, so to speak, any fixed abode, almost always traveling in all seasons of the year, always in danger of being massacred by the savages, like many persons who have been killed in the same places, and even lately Sr. Paul Desruisseaux, whom you must have known in Quebec, was killed and Sr. Bovouloir was wounded when I was so near by that I was all covered with their blood. Taking into consideration my age of over fifty-one years, the need I have of being more recollected after the many distractions which are the necessary consequences of so many journeys and such long travels, and my aversion to serving under another bishop, be it in Spain or republican America, and a thousand other reasons, taking all this into consideration I will expect of your goodness that you will recall me and I request this of you forthwith and on my knees, and in this I think that I am following the will of God who has inspired me with this idea for my salvation. With regard to the objection or the fear that I have been or was inclined toward the American Republic, you have only to read over my first letter, in which I give an account of our capture and my last letter, where I send you a testimonial regarding my behavior at Post Vincennes, in the capture of which I was said to be implicated, and you will see, not only that I did not interfere at all, but, on the contrary, I have always missed and will always miss the gentleness of British rule.

With regard to the spiritual care of the people here they will miss this care no more in the future than they have done in the past, since they have a priest among the Kaskaskias, another among the Kahokias; and should I go it would not be long before they would have a priest at Post Vincennes, as this is the post favored by Congress.

Thus, Monsignor, everything makes me hope for my recall, and the sooner the better, for the interval between a wish and

his fulfilment is always very long. I ardently long for this, and I shall sacrifice the rest of my life to show you my appreciation. Entertaining this hope, I have the honor to be, Monsignor, Your Lordship's very humble, very obedient, and very submissive servant,

P. GIRALLY, Priest.

AT POST VINCENTES,

May 22nd, 1758.

VII. LETTER OF BISHOP JOHN CARROLL TO MONSIGNOR HURRY

MONSIGNOR:

The necessity in which I find myself of asking from your Lordship some light on a rather delicate matter affords me at the same time the honor of expressing to you the high veneration which I feel for your character and your high episcopal virtues.

Encouraged by the favorable attestations with which Mr. Huet de la Valinière was furnished by his Ecclesiastical Superiors in Canada, I very readily accepted his offer to proceed to the Illinois, and I appointed him my Vicar General there. Since his departure I have received letters, written from Post St. Vincent, by another priest named Gibeau, and who informs me that he himself has been Vicar General of the Bishops of Quebec for nineteen years.

This is a point, my Lord, on which I need information, and as to which I venture to ask some light from your Lordship, especially as reports have reached me in regard to Mr. Gibeau very unfavorable as to his conduct.

I learned some time since that your Lordship was displeased at my interference with the ecclesiastical government of the Illinois. I did so because I believed that it included my jurisdiction, and because I had no idea that your Lordship extended your pastoral care to those parts. No ambitious motive impelled me, and if your Lordship intends to provide for their spiritual wants, it will deliver me from very great em-

barrassment, and relieve my conscience of a burthen that is extremely heavy.

In that case, my only anxiety would be that the United States will not, perhaps, permit the exercise even of spiritual power by a British subject.

I have the honor to be with the most respectful devotedness,

Your Lordship's most humble and obedient

Servant,

J. CARROLL,

Ecclesiastical Superior of the United
States.

BALTIMORE, May 5, 1788.

P.S. Letters sent me by way of New York will reach me safely.

VIII. FATHER GIBAULT'S MEMORIAL TO HIS EXCELLENCY,
ARTHUR ST. CLAIR.

CAHOKIA, May 16, 1790.

"The undersigned memorialist has the honor to represent to your excellency that, from the moment of the conquest of the Illinois country by Colonel George Rogers Clark, he has not been backward in venturing his life on the many occasions in which he found that his presence was useful, and at all times sacrificing his property, which he gave for the support of the troops at the same price he could have received in *Spanish milled dollars*, and for which, however, he has received only *paper dollars* of which he has had no information since he sent them, addressed to the Commissioner of Congress, who required a statement of the depreciation of them at the Belle Riviere (Ohio River), in 1783, with an express promise in reply that particular attention should be paid to his account, because it was well known to be in no wise exaggerated. In reality, he parted with his tithes and his beasts, only to set an example to his parishioners, who began to perceive that it was intended to pillage them and abandon them afterwards, which really took place. The want of 7800 livres, of the non-payment of which

Spanish, without any consequences to the murderer; but I will confine myself to pointing out two who have lately been murdered at Kaskaskia. Young Mr. Guyon, who studied at Montreal, killed his stepfather with a gun, and yesterday evening here in town a man named Bellerose killed another man by stabbing him with a knife. In a month, I fear that I could count up ten murders. As regards the spiritual affairs everything is correspondingly bad or even worse. The most solemn feasts and the Sundays are days spent in dancing and drink, hence in quarreling and fighting. Households in disorder, fathers and mothers fighting with their children, girls outraged and carried off into the woods, a thousand other disorders which you can infer from these—can they put up with a priest who does not hesitate every day to expose their faults before their eyes; to chide them vigorously in public and in private without avenging at least with their tongues the shame to which they were reduced and the disgrace to which they were exposed; for they often believed themselves to be secure from discovery? Then they slander him in every way and treat him as they wish without fearing anything. The silly accusations made by one man stung to the quick grow when told to another, grow even more when traveling from village to village, and at length behold a monster to be smothered! Draw your own inferences, as for me these are mine.

I will remove to my rectory as soon as it is finished, with my beadle and a boy. God grant that these slanders may then at length cease, but I have my doubts. Men here attack religion too violently to refrain from trying to run down those who sustain it. I beg of you to consider at the same time that I am alone, left to myself; and although I have plenty of good books, e. g. Pontas, Lamet, and Fromageau, Ste. Beauve, the Conferences of Anger, *la conduite des âmes*, *la conduite des confesseurs*, *le Dictionnaire des Conciles*, *le Dictionnaire theologique*, Collet, *toute l'histoire ecclesiastique*, a number of homiletic books, and many other books; still I often find myself puzzled by special cases of conscience. For instance, all the barbarians of all tribes being at war both with the Royalists and

the Americans, daily killing and pillaging them, is it permissible for the French and Spaniards, who are at peace with both, to purchase from the savages at a low price the plunder which they take, and what conduct must be adopted in the forum of conscience? The Indians sell their food, their oil, and their tallow only for whiskey, which the Spaniards or the English give them without hesitation. What shall the French do to have any of these articles? These (English and Spanish) traders above all do not wish to sell any of these articles except for skins of which the poor (French) father of the family has none, and so he is forced to eat his corn boiled in nothing but water amid all his work.

Another matter which needs your attention so as to give me a clear and precise answer is that Father Ferdinand Formar of Philadelphia, Vicar General of the Bishop-elect of the united provinces of America, has written me in the name of the Bishop, Mr. Carroll, to proclaim a jubilee of all the faithful Catholics of America, which jubilee has been delayed by the wars. I received this order last winter. I have not as yet spoken of it and will not speak of it until I receive your instructions. I find it strange that my letter was addressed to Monsr. Gibault, Vicar General of Monsignor the Bishop of Quebec; and that I received enclosed an order from another bishop. I would rather receive prohibitions from my own bishop than compliments from another. So having no positive information that this country has been separated from the Diocese of Quebec I can obey only your orders.

A Discalced Carmelite, a German, thirty-four years old, calling himself the Abbé of St. Pierre, having his certificate of priesthood, a certificate from the colonel of the regiment which he served as chaplain until the peace, some letters from the Vicar General without any names stamped on them, telling him to minister to settlements on the banks of the Mississippi, came here a year ago from Mr. Carroll, Bishop-elect of America, by whom his letters were issued. I did not dare to say anything to him without your orders, and I have not informed you of this sooner. He told me that he would return to France by

Spanish, without any consequences to the murderer; but I will confine myself to pointing out two who have lately been murdered at Kaskaskia. Young Mr. Guyon, who studied at Montreal, killed his stepfather with a gun, and yesterday evening here in town a man named Bellerose killed another man by stabbing him with a knife. In a month, I fear that I could count up ten murders. As regards the spiritual affairs everything is correspondingly bad or even worse. The most solemn feasts and the Sundays are days spent in dancing and drink, hence in quarreling and fighting. Households in disorder, fathers and mothers fighting with their children, girls outraged and carried off into the woods, a thousand other disorders which you can infer from these—can they put up with a priest who does not hesitate every day to expose their faults before their eyes; to chide them vigorously in public and in private without avenging at least with their tongues the shame to which they were reduced and the disgrace to which they were exposed; for they often believed themselves to be secure from discovery? Then they slander him in every way and treat him as they wish without fearing anything. The silly accusations made by one man stung to the quick grow when told to another, grow even more when traveling from village to village, and at length behold a monster to be smothered! Draw your own inferences, as for me these are mine.

I will remove to my rectory as soon as it is finished, with my beadle and a boy. God grant that these slanders may then at length cease, but I have my doubts. Men here attack religion too violently to refrain from trying to run down those who sustain it. I beg of you to consider at the same time that I am alone, left to myself; and although I have plenty of good books, e. g. Pontas, Lamet, and Fromageau, Ste. Beauve, the *Conferences of Anger*, *la conduite des âmes*, *la conduite des confesseurs*, *le Dictionnaire des Conciles*, *le Dictionnaire theologique*, Collet, *toute l'histoire ecclesiastique*, a number of homiletic books, and many other books; still I often find myself puzzled by special cases of conscience. For instance, all the barbarians of all tribes being at war both with the Royalists and

the Americans, daily killing and pillaging them, is it permissible for the French and Spaniards, who are at peace with both, to purchase from the savages at a low price the plunder which they take, and what conduct must be adopted in the forum of conscience? The Indians sell their food, their oil, and their tallow only for whiskey, which the Spaniards or the English give them without hesitation. What shall the French do to have any of these articles? These (English and Spanish) traders above all do not wish to sell any of these articles except for skins of which the poor (French) father of the family has none, and so he is forced to eat his corn boiled in nothing but water amid all his work.

Another matter which needs your attention so as to give me a clear and precise answer is that Father Ferdinand Formar of Philadelphia, Vicar General of the Bishop-elect of the united provinces of America, has written me in the name of the Bishop, Mr. Carroll, to proclaim a jubilee of all the faithful Catholics of America, which jubilee has been delayed by the wars. I received this order last winter. I have not as yet spoken of it and will not speak of it until I receive your instructions. I find it strange that my letter was addressed to Monsr. Gibault, Vicar General of Monsignor the Bishop of Quebec; and that I received enclosed an order from another bishop. I would rather receive prohibitions from my own bishop than compliments from another. So having no positive information that this country has been separated from the Diocese of Quebec I can obey only your orders.

A Discalced Carmelite, a German, thirty-four years old, calling himself the Abbé of St. Pierre, having his certificate of priesthood, a certificate from the colonel of the regiment which he served as chaplain until the peace, some letters from the Vicar General without any names stamped on them, telling him to minister to settlements on the banks of the Mississippi, came here a year ago from Mr. Carroll, Bishop-elect of America, by whom his letters were issued. I did not dare to say anything to him without your orders, and I have not informed you of this sooner. He told me that he would return to France by

way of New Orleans; meanwhile he is still among the Illinois. He appeared to me to be a very zealous man, but his zeal was too ardent for a country like this without courts and judges. So you will bid me to do what you think proper, under these circumstances. I beg of you to recommend me to God, in your Masses when you remember your absent brethren, and believe me to be with respect and complete obedience,

Your very humble, very obedient submissive servant,
F. GIBALT, Priest.

AT POST VINCENNES,
June 6, 1786.

VI. FATHER GIBALT TO THE BISHOP, MAY 22, 1788.

From your long silence it appears that you have forgotten me except so far as a single answer is concerned regarding some matters which necessarily embarrassed me and your decision of which did not permit so long a delay. The unhappy condition in which you supposed me to be two or three years ago ought to have inspired you with sufficient sympathy not to forget entirely a priest who has never for a moment ceased to sacrifice not only his ease and his quiet but who has not hesitated to expose his life to the fury of the savages in order to fulfil the duty of his ministry with the same ideals and the same intentions he had when he was ordained. I should not have expected (I did not expect) this forgetfulness on your part, since I did away without objection whatever could cast any suspicion, however unjust, upon my mode of life. It is more than a year not only since I have had any drink in my house but since I have taken a glass, either of wine or whiskey. I do not even think of it, and this is not the result of a vow nor is it a sacrifice, for although you have been told otherwise I never had any liking for drink, except for a glass of whiskey when I was on a journey, and did not even think of it, when I had none. Those, then, who told you such horrible lies as you mentioned in your last letter have either been led to do so by the father of lies, or because I had too strongly reprimanded their

vices and bad conduct, for I can see no other reason for their slander. It will be useless for me to repeat here what I said in my last letter. It would be much better for me to be under your eye than at such a great distance. I beg of you, then, to consider that I have been ministering in this country for the past twenty years, without interruption, without, so to speak, any fixed abode, almost always traveling in all seasons of the year, always in danger of being massacred by the savages, like many persons who have been killed in the same places, and even lately Sr. Paul Desruisseaux, whom you must have known in Quebec, was killed and Sr. Bovouloir was wounded when I was so near by that I was all covered with their blood. Taking into consideration my age of over fifty-one years, the need I have of being more recollected after the many distractions which are the necessary consequences of so many journeys and such long travels, and my aversion to serving under another bishop, be it in Spain or republican America, and a thousand other reasons, taking all this into consideration I will expect of your goodness that you will recall me and I request this of you forthwith and on my knees, and in this I think that I am following the will of God who has inspired me with this idea for my salvation. With regard to the objection or the fear that I have been or was inclined toward the American Republic, you have only to read over my first letter, in which I give an account of our capture and my last letter, where I send you a testimonial regarding my behavior at Post Vincennes, in the capture of which I was said to be implicated, and you will see, not only that I did not interfere at all, but, on the contrary, I have always missed and will always miss the gentleness of British rule.

With regard to the spiritual care of the people here they will miss this care no more in the future than they have done in the past, since they have a priest among the Kaskaskias, another among the Kahokias; and should I go it would not be long before they would have a priest at Post Vincennes, as this is the post favored by Congress.

Thus, Monsignor, everything makes me hope for my recall, and the sooner the better, for the interval between a wish and

way of New Orleans; meanwhile he is still among the Illinois. He appeared to me to be a very zealous man, but his zeal was too ardent for a country like this without courts and judges. So you will bid me to do what you think proper, under these circumstances. I beg of you to recommend me to God, in your Masses when you remember your absent brethren, and believe me to be with respect and complete obedience,

Your very humble, very obedient submissive servant,
F. GIBAUT, Priest.

AT POST VINCENNES,
June 6, 1786.

VI. FATHER GIBAUT TO THE BISHOP, MAY 22, 1788.

From your long silence it appears that you have forgotten me except so far as a single answer is concerned regarding some matters which necessarily embarrassed me and your decision of which did not permit so long a delay. The unhappy condition in which you supposed me to be two or three years ago ought to have inspired you with sufficient sympathy not to forget entirely a priest who has never for a moment ceased to sacrifice not only his ease and his quiet but who has not hesitated to expose his life to the fury of the savages in order to fulfil the duty of his ministry with the same ideals and the same intentions he had when he was ordained. I should not have expected (I did not expect) this forgetfulness on your part, since I did away without objection whatever could cast any suspicion, however unjust, upon my mode of life. It is more than a year not only since I have had any drink in my house but since I have taken a glass, either of wine or whiskey. I do not even think of it, and this is not the result of a vow nor is it a sacrifice, for although you have been told otherwise I never had any liking for drink, except for a glass of whiskey when I was on a journey, and did not even think of it, when I had none. Those, then, who told you such horrible lies as you mentioned in your last letter have either been led to do so by the father of lies, or because I had too strongly reprimanded their

vices and bad conduct, for I can see no other reason for their slander. It will be useless for me to repeat here what I said in my last letter. It would be much better for me to be under your eye than at such a great distance. I beg of you, then, to consider that I have been ministering in this country for the past twenty years, without interruption, without, so to speak, any fixed abode, almost always traveling in all seasons of the year, always in danger of being massacred by the savages, like many persons who have been killed in the same places, and even lately Sr. Paul Desruisseaux, whom you must have known in Quebec, was killed and Sr. Bovouloir was wounded when I was so near by that I was all covered with their blood. Taking into consideration my age of over fifty-one years, the need I have of being more recollected after the many distractions which are the necessary consequences of so many journeys and such long travels, and my aversion to serving under another bishop, be it in Spain or republican America, and a thousand other reasons, taking all this into consideration I will expect of your goodness that you will recall me and I request this of you forthwith and on my knees, and in this I think that I am following the will of God who has inspired me with this idea for my salvation. With regard to the objection or the fear that I have been or was inclined toward the American Republic, you have only to read over my first letter, in which I give an account of our capture and my last letter, where I send you a testimonial regarding my behavior at Post Vincennes, in the capture of which I was said to be implicated, and you will see, not only that I did not interfere at all, but, on the contrary, I have always missed and will always miss the gentleness of British rule.

With regard to the spiritual care of the people here they will miss this care no more in the future than they have done in the past, since they have a priest among the Kaskaskias, another among the Kahokias; and should I go it would not be long before they would have a priest at Post Vincennes, as this is the post favored by Congress.

Thus, Monsignor, everything makes me hope for my recall, and the sooner the better, for the interval between a wish and

its fulfilment is always very long. I ardently long for this, and I shall sacrifice the rest of my life to show you my appreciation. Entertaining this hope, I have the honor to be, Monsignor, Your Lordship's very humble, very obedient, and very submissive servant,

P. GIBAULT, Priest.

AT POST VINCENNES,
May 22nd, 1788.

VII. LETTER OF BISHOP JOHN CARROLL TO MONSIGNOR
HUBERT

MONSIGNOR:

The necessity in which I find myself of asking from your Lordship some light on a rather delicate matter affords me at the same time the honor of expressing to you the high veneration which I feel for your character and your high episcopal virtues.

Encouraged by the favorable attestations with which Mr. Huet de la Valinière was furnished by his Ecclesiastical Superiors in Canada, I very readily accepted his offer to proceed to the Illinois, and I appointed him my Vicar General there. Since his departure I have received letters, written from Post St. Vincent, by another priest named Gibeau, and who informs me that he himself has been Vicar General of the Bishops of Quebec for nineteen years.

This is a point, my Lord, on which I need information, and as to which I venture to ask some light from your Lordship, especially as reports have reached me in regard to Mr. Gibeau very unfavorable as to his conduct.

I learned some time since that your Lordship was displeased at my interference with the ecclesiastical government of the Illinois. I did so because I believed that it included my jurisdiction, and because I had no idea that your Lordship extended your pastoral care to those parts. No ambitious motive impelled me, and if your Lordship intends to provide for their spiritual wants, it will deliver me from very great em-

barrassment, and relieve my conscience of a burthen that is extremely heavy.

In that case, my only anxiety would be that the United States will not, perhaps, permit the exercise even of spiritual power by a British subject.

I have the honor to be with the most respectful devotedness,

Your Lordship's most humble and obedient

Servant,

J. CARROLL,

Ecclesiastical Superior of the United
States.

BALTIMORE, May 5, 1788.

P.S. Letters sent me by way of New York will reach me safely.

VIII. FATHER GIBAULT'S MEMORIAL TO HIS EXCELLENCY,
ARTHUR ST. CLAIR.

CAHOKIA, May 16, 1790.

"The undersigned memorialist has the honor to represent to your excellency that, from the moment of the conquest of the Illinois country by Colonel George Rogers Clark, he has not been backward in venturing his life on the many occasions in which he found that his presence was useful, and at all times sacrificing his property, which he gave for the support of the troops at the same price he could have received in *Spanish milled dollars*, and for which, however, he has received only *paper dollars* of which he has had no information since he sent them, addressed to the Commissioner of Congress, who required a statement of the depreciation of them at the Belle Riviere (Ohio River), in 1783, with an express promise in reply that particular attention should be paid to his account, because it was well known to be in no wise exaggerated. In reality, he parted with his tithes and his beasts, only to set an example to his parishioners, who began to perceive that it was intended to pillage them and abandon them afterwards, which really took place. The want of 7800 livres, of the non-payment of which

the American notes has deprived him the use, has obliged him to sell two good slaves, who would now be the support of his old age, and for the want of whom he now finds himself dependent upon the public, who, although well served, are very rarely led to keep their promises, except that part who employ their time in such service, are supported by the secular power, that is to say, by the civil government.

The love of country and of liberty has also led your memorialist to reject all of the advantages offered him by the Spanish Government; and he endeavored by every means in his power, by exertions and exhortations, and by letters to the principal inhabitants, to retain every person in the dominion of the United States in expectation of better times, and giving them to understand that our lives and property, having been employed twelve years in the aggrandizement and preservation of the United States, would at last receive an acknowledgment and be compensated by the enlightened and upright ministers, who sooner or later would come to examine into and relieve us from our situation. We begin to see the accomplishment of these hopes under the happy government of your excellency, and as your memorialist has every reason to believe, from proofs which will be too long to explain here, you have been one of the number who have been most forward in risking their lives and fortunes for their country.

He also hopes that this demand will be listened to favorably. It is this: The missionaries, like lords, have at all times possessed two tracts of land near this village—one three acres in front, which produces but little hay, three-quarters being useless by a great morass; the other of two acres in front, which may be cultivated, and which the memorialist will have cultivated with care, and proposes to have a dwelling erected upon it, with a yard and orchard, in case his claim is accepted. Your excellency may think, perhaps, that this might injure some of the inhabitants, but it will not. It would be difficult to hire them to cause an enclosure to be made of the size of these tracts, so much land have they more than they cultivate. May it please your excellency, then, to grant them to your memorial-

ist as belonging to the domain of the United States, and give him a concession to be enjoyed in full propriety in his private name, and not as missionary and priest, to pass to his successor; otherwise the memorialist will not accept it.

It is for the services he has already rendered and those which he still hopes to render, as far as circumstances may offer and he may be capable, and particularly on the bounty with which you relieve those who stand in need of assistance that he founds his demand. In hopes of being soon of the number of those who praise heaven for your fortunate arrival in this country, and who desire your prosperity in everything, your memorialist has the honor of being, with the most profound respect, your excellency's most obedient and most humble servant,

P. GIBAULT, Priest.

To his Excellency Arthur St. Clair, etc., etc.

1

REGISTER OF THE CLERGY LABORING IN THE
ARCHDIOCESE OF NEW YORK FROM EARLY
MISSIONARY TIMES TO 1885

BY THE MOST REV. MICHAEL AUGUSTINE CORRIGAN, D.D.

IX

MAGANN, REV. PETER F.

Father Magann, born July 30, 1853, in New York City, made his ecclesiastical studies in St. Joseph's Seminary, Troy, and was ordained there by the Archbishop Coadjutor, June 11, 1881. After some years spent as assistant at the new church of St. John the Evangelist, Fifty-fifth Street, he was transferred to the Church of the Holy Name. An ailment of the heart made him for many years an invalid and brought him to an early grave, February 25, 1888.

MEAGHER, REV. MICHAEL

Father Meagher was Professor of Belles Lettres and other subjects at Fordham in 1860, and in 1867, serving in the interim as parochial assistant at St. Francis Xavier's. In 1867 he was also assistant at St. Lawrence's, Yorkville. Leaving the Society, he became pastor of St. Columba's Church, Diocese of Nashville, and having contracted yellow fever in the discharge of his duties, died August 31, 1878, aged fifty.

O'REILLY, REV. CHRISTOPHER B.

Father O'Reilly, born at Lough Duff, Ireland, and baptized there December 9, 1854, studied philosophy and theology at Troy, theology at Mount St. Mary's, and was ordained at Troy by the Archbishop Coadjutor, June 11, 1881. Having served as assistant at the Sacred Heart for a short time, and at St. Cecelia's for many years, he became in December, 1896, the

first rector of the Church of St. Martin of Tours, New York City. He died of pneumonia Friday, January 13, 1905, at the house of his physician, Dr. O'Neill. At his solemn requiem, January 16, Mass was celebrated by Rev. Thomas Wallace, and the Requiem was sung for the first time by the Priests' choir. At the interment in St. Raymond's, absolution was given by Archbishop Farley.

McCABE, REV. JOHN

Father McCabe, born in 1817, was pastor at Cold Spring, and died in New York City of consumption, July 31, 1854.

HECHINGER, REV. ANTHONY

Father Hechinger, an Austrian by birth, was ordained by Archbishop Hughes, June 26, 1858. He was curate at St. Mary's, Rondout, till February, 1859, was pastor at Webster, in the Diocese of Rochester, 1869, afterwards pastor of St. Nicholas', Egg Harbor City, where he reduced the debt, and finally pastor at Greenville, N. J. He resigned his parish in 1881.

O'REILLY, REV. EDWARD J.

Father O'Reilly, born in Savannah, Ga., September 1, 1824, graduated at Mount St. Mary's, made his ecclesiastical studies at St. Joseph's Seminary, Fordham, and was ordained in the old Cathedral, September 23, 1848, by Archbishop Hughes. As pastor from the day of his ordination he erected the present church at Port Chester, and enlarged and improved that at New Rochelle. Succeeding Father Duffy at Newburgh in 1853, he built the present church, the residence and schools, and purchased property for the Sisters. From May, 1867, when he succeeded Archdeacon McCarron, till his death he was pastor of St. Mary's. He enlarged and beautified the church, built the spacious residence, largely reduced the debt, and gave unremitting attention to the schools, sodalities, and other parish institutions. He was a man of remarkably clear head and

of guarded, charitable speech, universally esteemed and beloved.

He departed this life October 18, 1881. At his funeral, on the 21st, the sermon was preached by his old friend of forty years' standing, Mgr. Quinn, V.G., and absolution was given by His Eminence. There were present, besides a large concourse of priests, Bishops O'Farrell, McNeirny, Conroy, Shanahan, Loughlin, and the Coadjutor.

MAGUIRE, REV. PATRICK J.

Father Maguire made his classical studies at Ballyshannon, Donegal, in the school of a Mr. Goldrick, an ex-seminarian of Maynooth. Having read logic, physics, and two years of theology, with the first class admitted to St. Cartin's College, in his native diocese of Clogher, he answered the appeal of Most Rev. Dr. Smith of Trinidad for students, and entered St. George's College, Port of Spain. There after two and a half years, spent in studying theology and teaching Latin and Greek, he was ordained priest by Archbishop Smith, December 21, 1851.

He was an assistant at St. Peter's, 1863-64, at the Transfiguration, 1865, and at the Immaculate Conception, 1867-73. From the latter year till his death he was pastor of the Immaculate Conception, Irvington. Through the friendly offices of Mr. Kronise, an Episcopalian, he succeeded in buying the old Presbyterian Church, which he enlarged and beautified. He died at Bundoran, January 27, 1909, and is buried at Ballyshannon. (See *Derry Journal*, February 1, 1909.)

McKENNA, REV. LAWRENCE

Father McKenna, born in 1817, was for many years engaged in business, and was ordained priest at the age of thirty-seven. He was assistant to Father Curran at St. Andrew's, 1862, at St. Rose's for some months, and from January, 1870, pastor at St. Joseph's, Croton Falls. He died at Irvington, August 27, 1875. (See *Cath. Review*, September, 1875, p. 148.)

O'HARA, REV. OLIVER

Father O'Hara, ordained at the Seminary, Fordham, October 20, 1860, by Archbishop Hughes, was assistant at the Immaculate Conception, and died there not long afterwards.

McSWEENEY, RT. REV. MGR. PATRICK F., D.D.

Father McSweeney, born July 9, 1839, in County Cork, came to America, April, 1849, studied at St. Francis Xavier's, and in October, 1856 entered the College of Propaganda. There he proceeded Doctor of Philosophy, 1858, Doctor of Divinity, 1862. Ordained June 14, 1862, he was in turn assistant at St. Joseph's, and at the Cathedral 1863-70. A brief pastorate at Peekskill was followed by a somewhat longer term of office at St. Peter's, Poughkeepsie, 1872-77. He bought the church edifice for St. Mary's, formed the new parish, built the residence, enlarged the convent; he repaired the church and other property at St. Peter's, without increasing the debt.

From November, 1877, Dr. McSweeney was pastor of St. Brigid's, New York City. He was named diocesan consultor and missionary rector in 1886, in the first creation of these offices, and domestic prelate to Pius X, March, 1904.

He departed this life February 24, 1907. The requiem was sung by Archbishop Farley, assisted by Rev. Dr. Edward McSweeney; the deacons of honor were Rt. Rev. Mgrs. McGean and Kearney; the deacon, Rt. Rev. Mgr. H. A. Brann, D.D.; the sub-deacon, Rev. F. X. Burke. The sermon was delivered by Mgr. Burtzell. Interment was made at Calvary Cemetery.

O'CALLAGHAN, REV. CORNELIUS

Father O'Callaghan, ordained by Archbishop Hughes, October 20, 1860, assistant at St. James till 1869, and later pastor at Cold Spring, departed this life December 11, 1872.

FERRALL, REV. PETER

Father Ferrall, born in County Longford, 1836, came to America, 1855, after having made preparatory studies at Mount

Melleray. Completing his studies at St. Joseph's, Fordham, and receiving Orders at the hands of Archbishop Hughes there, July 2, 1859, he served at St. Brigid's Church, 1859-63, at St. Mary's, and from Christmas, 1864, at St. Teresa's. He died June 11, 1867. Father Boyce sang the Requiem Mass, Father Woods preached, and Archbishop McCloskey gave the absolution. Father Ferrall's body lies in the old Cathedral, Mulberry Street, in the same compartment with that of his old friend and patron, Archdeacon McCarron.

LARKIN, REV. JOHN

Father Larkin, born at Deerpark, Quansboro, Galway, studied in his native place and after 1843 at Maynooth. Upon his ordination by Archbishop Eccleston in Baltimore, 1849, for the diocese of Pittsburgh, he was appointed acting president of St. Michael's Seminary, in the absence of Dr. James O'Connor. After serving the missions at Freeport and Clearfield, he went to Chicago at the request of Bishop O'Regan. He came to New York, 1861, was assistant at St. Stephen's, 1862-64, at St. Michael's, 1864-65, and from 1866 till his death, December 20, 1890, was pastor of the Holy Innocents. In that capacity his devotion and his success were alike noteworthy. (See Shea's "Churches," pp. 338-347.)

NOBRIGA, REV. JEROME, O.S.F.

Father Nobriga, born 1803, was a Portuguese Franciscan, driven from his country by religious persecution, and compelled to make his escape in an open boat, accompanied by Father Andrade and Father Teixcheira. They were picked up by an English man-of-war and enabled to reach America. Father Nobriga served at St. James', Brooklyn, with Father Smith, 1845, at St. Peter's, 1847, and at St. Joseph's, 1849. He remained discharging his work humbly and faithfully to the end. On a sick call he once stumbled and broke his leg; this accident was repeated later, so that he was very infirm. He died in St. Vincent's Hospital, July 20, 1881.

KOEDER, REV. MAURICE W., O.S.B.

Father Koeder, or Kaidor, born in Kammern, Prussia, May 27, 1837, was ordained June 2, 1860. He was a Benedictine monk, but for a time labored as a secular priest on the mission. He was rector at Melrose, 1864-66, and, beginning 1868, pastor of Raritan, Bound Brook, and Millstone, N. J., where he built or enlarged churches. In 1873 he returned to the Benedictine order.

BURTSELL, RT. REV. MGR. RICHARD LALOR, D.D.

Dr. Burtzell, born April 14, 1840, in New York City, studied at St. Francis Xavier's. At the College of the Propaganda he received the degrees of Doctor of Philosophy, 1858, and Doctor of Sacred Theology, 1862. Ordained August 10, 1862 by Mgr. Clementi, Archbishop of Damascus *in partibus*, Dr. Burtzell in November of that year became assistant to Father Preston at St. Ann's. On the feast of the Epiphany, 1868, he sang the first Mass in the parish of the Epiphany, just created. He built the handsome church on Second Avenue and continued working zealously. The church was freed from debt, and consecrated January, 1887, and in the spring of the same year the parish school building was begun.

In 1890 he was pastor at Rondout, and on June 3, 1898, became permanent rector. The church there was consecrated on the first Sunday of September, 1896. November 27, 1901, Dr. Burtzell was made rural dean of Ulster and Sullivan counties, and in December, 1905, Cameriere Segreto. (See also Obituary on p. 300.)

FARRELL, REV. CHRISTOPHER A.

Father Farrell, after graduating at Fordham and in due course receiving ordination at the hands of Archbishop Hughes, October 20, 1860, was appointed assistant at St. Ann's, 1860; at the Immaculate Conception, 1862; assistant to Father Brody, at Rondout, November, 1866; pastor at Fishkill and Matteawan, 1867; assistant at Sing Sing, 1872, and at Pier-

mont, 1874. In 1875 he became pastor of St. Thomas' Church, Mamaroneck.

On account of great sufferings arising from rheumatism he journeyed south, and died at the Sisters' Hospital, Savannah, Ga., February 6, 1876.

GUILLEMONT, REV. C. B., S.P.M.

Father Guillemont was assistant at the French Church on Twenty-third Street during the year 1863-64.

TILLOTSON, REV. ROBERT B., C.S.P.

Robert Beverly Tillotson was born in New York City on October 2, 1825. He was connected with some of the oldest and most distinguished families of that State.

His father, a gentleman of leisure and fortune, besides his residence in New York City had a country-place at Tivoli, N. Y., and it was here that Robert's earliest years were spent. Delicate in childhood—he was a twin—he rounded out into an active youth, and was sent to St. Paul's College at Flushing, Long Island, an Episcopal institution then under the presidency of the celebrated Dr. Muhlenberg. For some years after his schooling he led the life of a country gentleman. Gradually, however, his mind turned to the ministry of the Episcopal Church, and he entered Hobart College at Geneva, N. Y., to pursue the requisite studies.

During these years young Tillotson, with others of his church, followed with intense interest the progress of the Oxford movement. It is not surprising, therefore, that when on a visit to England in 1850 he went to see Newman and was received by him into the Catholic Church. Returning to England in the following year he joined the Edgbaston Oratory, of which Newman was superior, was ordained priest, September 2, 1856, and remained with the Oratorians nine years. Had there been an American branch of the Oratory, Father Tillotson would doubtless have preferred to join it, and it is natural, therefore, that the Paulist Community, so like the Oratory in



REV. CLARENCE A. WALWORTH, LL.D.



its constitution and having for its object work among both the Catholics and the non-Catholics of the United States, should have powerfully appealed to him, the more so as he was then on a brief visit to his relatives in New York.

Newman, who had a great affection for Father Tillotson, was yet unwilling to oppose what seemed a providential leading, and so gave a reluctant consent to his wish to become a Paulist. He was received among them in March, 1860, being the first to join their ranks.

Though delicate in health, Father Tillotson was active and practical, and contributed not a little to the work of the Paulists, especially in the parish, endearing himself to his brethren and to the people by his gentle and genial disposition and by his kind, untiring services. When his strength, never robust, began to fail, he endured not only with patience but with cheerful fortitude the onward progress of a lingering consumption, dying August 31, 1868. Brave, amiable, tireless in work despite his feeble health, a devoted Religious and priest, he won a crown exceeding bright with merit and suffering. R. I. P.

STROEHLE, REV. BENEDICT

Father Stroehle, rector at the Assumption, Forty-ninth Street, for many years till 1876, when Father Schwenniger succeeded him, went in that year to join the Trappists in Iowa, but, his health proving unequal to the austerities they practised, he left them in 1881 and went to Europe. He later returned to the United States, and died on the Florida mission, 1886. His pastorate in New York City covered a period of seventeen years.

WALWORTH, REV. CLARENCE A., C. S. P.

Clarence A. Walworth, son of Chancellor Walworth of New York State, the last holder of that distinguished title, was born in Plattsburg, N. Y., May 30, 1820. The Walworths, whose history was given by Father Walworth in a printed volume, came to America in the year 1689, and the parent stock was

traced back three centuries further to a certain Lord Mayor of London in 1383, A. D.

Clarence Walworth was a clever, handsome boy, full of life and of a marked personality, qualities which later years brought to maturity and more marked prominence. His family had their home at Saratoga Springs, but his father's occupation required a residence in Albany, the State capital. It was here that Clarence began his education in the Albany Academy, continuing it at Williams College, Massachusetts, and being graduated at the early age of eighteen from Union College, Schenectady, N. Y. Following his father's profession, he studied law and was admitted to practice in 1841.

But the religious influences of his early years and the honesty of his convictions drew him away from a career full of promise to another wholly different and unforeseen even by himself. By family training he was a Presbyterian, brought up in a religious and prayerful atmosphere. During his college years he experienced conversion under Evangelical revivalists, and—how changed are the times—it was the boast of his Alma Mater, Union College, that it stood for "*evangelical* catholicity and for that unity which Christ had prayed for."

As a law student in Albany, certain circumstances, trifling as we should deem them, love of music and form, proximity to an Episcopal church, led him to join that denomination and to study for its ministry. In the fall of 1843, we find him in the General Theological Seminary in New York City, with a whole-hearted consecration of himself and with an earnest resolve to profit by all the advantages of that well-equipped institution. The friendships, the studies, the mental and spiritual struggles of that period have been graphically set forth by himself in his book, "*The Oxford Movement in America*," and in his "*Life of Bishop Wadhams*," and we may refer those who desire fuller information to their pages.

A great religious movement was working. It was a time of investigation, of trials, and of partings, and Walworth among his companions led the way into the Catholic Church, to be followed soon after by McMaster, Wadhams, and other earnest

souls. Received by the Redemptorist Fathers in New York, he was accepted as a candidate for their Order, and was sent on to Belgium to begin his studies and to make experience of the religious life. His fellow-student, McMaster, and Isaac Hecker, who had reached the Church by a wholly different route, accompanied him. He was ordained priest on October 27, 1848, and was assigned to duty, parochial and missionary, in England.

After spending two years there he, with Father Hecker, came back to the United States in March, 1851, and with his companions began a career of missionary labor that lasted fifteen years. Dispensed by Rome from his vows as Redemptorist with the other founders of the Paulist Institute, he was obliged, owing to ill-health, to leave the latter community and become pastor of St. Mary's Church, Albany, which office he held for the long period of thirty-four years (1866-September 19, 1900).

As a preacher Walworth combined solidity of matter with dramatic presentation. Gifted with a voice of wonderful vibrancy, he knew how to touch every emotion, and rarely, if ever, has the mission platform seen his equal—forceful, dominating, appealing, with the poise begotten of experience and study, with the vehemence which hated vice naturally and supernaturally. He was an echo of the voice that breaketh the cedars of Lebanon, and the echo, too, of Him Who said, "Come unto Me all ye who labor and are heavy burdened."

As pastor, he paid an outstanding debt of \$40,000, rebuilt and adorned St. Mary's, and left provision for a school building and hall. Much more zealously and with splendid success did he labor at building up the spiritual edifice of his people's lives and character by attractive preaching and services, by binding to the knowledge and practice of religion the children and young people in catechism classes and sodalities. The cause of temperance found in him a watchful and fearless champion. He was solicitous to safeguard existing laws that were good, and appeared frequently before committees of the State Legislature. He never forgot that he was a citizen of

the capital city of the great Empire State, and he took an active part in civic events and commemorations of Albany.

Nor was his pen idle even in extreme old age. The list of his printed and published works, all of them interesting, is considerable and gives evidence of tireless industry. This is the more remarkable as he had suffered from early manhood from defective eyesight, which, increasing with years, rendered him dependent upon others even before he became totally blind. He was the author of "The Gentle Skeptic," "Life of Bishop Wadhams," "The Oxford Movement in America," "Reminiscences," "The Walworths in America," "Andiatorocte," and other poems, besides many other contributions to the *Catholic World Magazine*.

He resigned the active administration of St. Mary's parish, remaining pastor emeritus. The infirmities of age, blindness and deafness lessened his intercourse with the exterior world, but he remained cheerful and patient to the end, which came on September 19, 1900, in the eighty-first year of his age.

O'CONNOR, REV. DAVID

Father O'Connor, born November 9, 1817, in Ireland, and educated at Carlow College, was ordained by Archbishop Walsh, Halifax, September 7, 1848, and became canon of that diocese. Entering upon the pastorate at Dobbs Ferry, November 26, 1862, after the death of Father John Hackett, he remained at that post till his death, Sunday, August 6, 1893. The church there was enlarged, and on September 16, 1883, re-dedicated. In November, 1887, Father O'Connor celebrated the Silver Jubilee of his pastorate, when Father J. J. Murphy, S.J., preached on the text "Memento Domine David et omnis mansuetudinis ejus." Father O'Connor built a fine school and a Sisters' residence, which was blessed November 25, 1888.

COYLE, REV. JAMES

Father Coyle, born in Ireland, educated at Fordham, and ordained by Archbishop Hughes, March 13, 1852, was attached

for some time prior to March 30, 1859, to the diocese of Newark, acting as assistant in Jersey City. He was assistant at one time in New Rochelle, and was the first pastor of St. Joseph's, Hudson City, the second being Father Venuta. He built three churches: Our Lady of the Rosary, Fishkill, dedicated by Father Starr, V.G., October 16, 1864; St. Ann's, Jockey Hill, now Sawkill, blessed in June, 1869, and costing \$6,590; and St. John's, Stony Hollow, dedicated November 28, 1869. Father Coyle became pastor of St. Mary's, Rondout, July, 1867, and died at the pastoral residence of St. Mary's, Grand Street, July 1, 1872, as the result of exposure to the excessive summer heat. He was buried under St. Mary's Church, on the Gospel side of the altar.

(See Dr. Burtzell's "Golden Jubilee," etc., p. 7.)

YOUNG, REV. ALFRED, C.S.P.

Alfred Young was born in Bristol, England, January 21, 1831, but was brought to the United States at a very tender age by his parents, who took up their residence near Princeton, N. J.

Entering Princeton College, he was graduated with honor at the early age of seventeen, in the class of 1848. Afterwards he took up the study of medicine at New York University, receiving his diploma.

In those days a small chapel served the Catholics of Princeton. In some charming reminiscences published in the *Catholic World Magazine* (*vide* May, 1900), he tells us that as a boy, having entered this chapel quite by chance and curiosity, an ineffaceable sense of awe and reverence was begotten in him by the sight of the altar and the celebration of Mass. Little did he dream that he himself would one day stand at that same altar and in those self-same old vestments as a priest of God.

To the interest thus early awakened we may trace the subsequent inquiries that led him to renounce the church of his birth and training, the Episcopal, and be received in old St. Mary's

Church, Grand Street, New York City. On this happy occasion, he had as godfather the then sexton, John Drumgoole, later to be known as the American Dom Bosco, the founder of the Immaculate Conception Mission for newsboys and street waifs.

Acting on the advice of Bishop Bayley, who had recently been consecrated first bishop of New Jersey, Father Young entered St. Sulpice Seminary, Paris. He was recalled home for ordination, being the first to receive priest's orders for New Jersey in Newark, August 24, 1856.

He threw himself whole-heartedly into the work of the growing diocese, served for a time as vice-president of Seton Hall College, and took Sunday duty in various nearby parishes. He was pastor of Princeton when the Paulists gave a mission in his parish, and he felt the impulse to give himself to the missionary work in which they were engaged.

Father Young was versatile, admirably fitted for the many duties which soon devolved upon him in his new vocation. He attained at once a high rank as a missionary in the dramatic presentation of the great mission topics, his sermons in this line and in the home pulpit being models of composition. The strain of such work soon told upon his highly sensitive frame, and he found a more congenial field in the development of a great city parish, such as that of the Paulists was then becoming. He took up the liturgical work in succession to Fathers Baker and Tillotson, who had passed away before completing it, founded and directed for long years until his death the sanctuary choir, which is so notable a feature of the services in St. Paul's Church. In addition, he organized sodalities and confraternities, developed congregational singing, brought back as part of the Church's inheritance the cantatas or mystery plays of the Middle Ages, and gave them a devotional setting by means of the old hymns.

A gifted musician, possessed of a voice of exquisite power and finish, he was a thorough Gregorian and the pioneer in the United States in restoring that dignified and traditional music of the Church to its proper place, thus anticipating the wishes

and commands of the late and the present Pope. In fact, while his health lasted, there was no field of active priestly work in which he did not take part.

As a controversialist, he defended Catholic interests and beliefs in the public press and in magazines against the attacks of such men as Clarence Cook, Dr. J. M. Buckley, Drs. Martyn and Peter, and published a volume entitled "Catholic and Protestant Countries Compared." He was a frequent contributor to the *Catholic World Magazine* and a poet of no little merit.

His health failed about 1890, and for ten long years he had to endure the *ennui* of an invalid and the recurring pains of an insidious disease. He passed away April 4, 1900.

SCULLY, REV. MICHAEL J.

Father Scully, born in the diocese of Kerry, about 1834, educated in Paris, was pastor of Hyde Park, Dutchess County, from 1863, residing at Rhinecliff from 1864-65. He built a preparatory college, which involved the parish in debt, and which had to be sold after his death, March 16, 1872.

MCGLYNN, REV. EDWARD, D.D.

Father McGlynn, born in New York City, September 27, 1837, was educated in the public schools and at the Free Academy, now the College of the City of New York. At the College of the Propaganda he won the highest prizes in theology and the great medal for superior success. Ordained in Rome, March 24, 1860, Father McGlynn became assistant, in the order named, at St. Joseph's, St. Bridget's, and St. James'. After a brief pastorate at St. Ann's from 1861, he was military chaplain of the Government Hospital established in Central Park, in the old Mount St. Vincent's buildings, since destroyed by fire. In September, 1865 he was sent to St. Stephen's to assist and succeed Rev. Dr. Cummings, who died January 4, 1866.

In January, 1887, Dr. McGlynn became involved in diffi-

culties which resounded throughout the whole world, and brought on the sentence of Papal Excommunication, by decree of Pope Leo XIII, and a Monitorium of Propaganda, dated May 4, 1887, ordering him to Rome within forty days: quod ni faceret, fieret ipso facto et nominatim vitandus.

December 22, 1894, he was appointed Rector of St. Mary's, Newburgh.

January 7, 1900 he departed this life at Newburgh. Archbishop Corrigan was on the train to visit him at this time. At the Solemn Requiem, at which Archbishop Corrigan was present, the celebrant was Rev. Thomas McLoughlin; the deacon, Rev. P. F. McSweeney; the sub-deacon, Rev. C. G. O'Keefe; the master of ceremonies, Rev. D. F. X. Burke. The sermon was delivered by Rt. Rev. Mgr. R. L. Burtzell. Low Mass was said at St. Stephen's next day by Rev. C. McCready; Mgr. Mooney preached, and Archbishop Corrigan pronounced the absolution. The remains were interred at Calvary Cemetery.

O'TOOLE, REV. TIMOTHY

Father O'Toole was pastor at Rosendale, Ulster County, 1860-64, assistant at St. Bridget's, 1864-65, and in 1870 chaplain at Calvert College, New Windsor, Md.

MADDEN, REV. P. L.

Father Madden was assistant at St. Peter's, 1861-63, rector at Peekskill, after Rev. N. O'Donnell, July, 1863, and pastor at Verplanck's Point, 1863-66; at Peekskill he built the church, which was opened by Father William Quinn, February 13, 1866.

GRIMM, REV. EUGENE, C.SS.R.

Father Grimm was born at Roellbach in Bavaria, on July 13, 1835, and came to America with his parents when a mere child. For some time they lived at Shrewsbury, Pa., but after the death of the father, who had met with an accident, the mother with her little Eugene moved to Baltimore, where the

boy entered St. Alphonsus' School, and made his First Communion at the age of twelve years. As he showed talent and an inclination for the clerical state, the Fathers at St. Alphonsus' Church obtained for him admission to St. Charles' College, near Ellicott City, which had just been opened. From the beginning his desire was to become a member of the Congregation of the Most Holy Redeemer. Hence, when he had attained the required age, he entered the novitiate which was at that time connected with the convent of St. Alphonsus' Church. But he took his vows at Annapolis, on August 22, 1853, whither the novitiate had been transferred in April of the same year. After his novitiate he first finished his classical course, and in September 1855, began his higher studies at Cumberland, Md., where at that time the Redemptorists had their House of Studies. On September 24, 1859, he was ordained in St. Alphonsus' Church, Baltimore, by Archbishop Francis Patrick Kenrick, and after the completion of his studies and the so-called second novitiate, he was assigned to the community of St. Alphonsus', Baltimore. In 1861 he was sent to New York, where he remained until 1863, when he was transferred to St. Louis, Mo. When in 1866 a separate community was attached to St. Alphonsus' Church, New York, until then served by the Fathers of Most Holy Redeemer Church in Third Street, Father Grimm was appointed its superior. In the same quality he was called to St. Louis, where in 1866 the Congregation had established a mission-house. Four years he labored in the West under serious difficulties, but quietly and successfully. In 1872 he returned to New York to be rector at St. Alphonsus'. Here also he was surrounded by great embarrassments, which, however, he surmounted by his extraordinary prudence.

As he had shown himself eminently qualified in organizing new foundations, the superiors confided to him the opening of a house in Toronto, Ont., in 1881. After having labored there for four years he was finally called to Ilchester, Md., the House of Studies, to fill the place of the lamented Father George Ruland, who had died November 21, 1865. Here he

held the office of rector until 1890, when, in consideration of his physical condition, the Superiors relieved him of his responsible charge. His rest was brief, for the sickness which he had contracted many years before had consumed his failing vitality. After a prolonged stay in a hospital in Baltimore, he died peacefully at St. Alphonsus' Rectory in that city on March 20, 1891, the feast of our Sorrowful Mother.

Father Grimm was gifted with a practical judgment, which knew how to grasp the difficult situations in which he was often placed as superior. Besides the special duties of superior he was much engaged in the holy ministry, taking part in missions and conducting retreats, wherein he was particularly successful, and devoting much time to the confessional, where his direction was much sought after on account of his great kindness. These labors, however, did not suffice for his indomitable zeal. Although always in poor health, and particularly so during the latter part of his life, he employed all his spare time in literary work. While superior in Toronto he translated from the German into English the life of Ven. Bishop John Nep. Neumann, and that of St. Gerard Majella, and began the publication of the Centenary Edition of the ascetical works, and of the letters of Saint Alphonsus. The latter, which fill five volumes, he translated directly from the Italian. His pen was active until his death, for, literally speaking, he did not cease writing until the pen dropped from his hand. It was a pitiful sight to see the Father exerting himself to keep at his work at times, under excruciating pain. Thus he passed away to receive his eternal reward from the Master whom he had served so well.

HEALY, REV. GABRIEL

Father Healy, born October 20, 1841, in New York City, and baptized in St. Peter's, Barclay Street, entered St. Francis Xavier's, 1853, graduated 1860, and studied for the priesthood in the Sulpician Seminary, Montreal.

Ordained September 24, 1864, by Bishop Bayley of New-ark for Archbishop McCloskey, not yet invested with the pallium. Father Healy became assistant to Father Quinn, at St.

Peter's. In 1868 he was commissioned to form a new parish and build St. Bernard's Church. The church, begun in 1872, and erected at an expense for edifice and grounds of \$200,000 and over, was dedicated May 30, 1875.

(See Obituary, p. 305.)

URBANCIK (OR URBAN), REV. ANTHONY, C.S.S.R.

Father Urban was born at Ostrau, in the province of Moravia in Austria, June 17, 1813. After finishing his studies he was ordained, September 22, 1838, and labored for a few years as a secular priest. This position, however, seemed to him to be too full of dangers, and following the example of his friend, the Rev. Francis Krutil, who had joined the Redemptorist Fathers, Father Urban also applied for admission. He made his profession July 18, 1842, and was attached to the mother-house of the Congregation, Maria-Stiegen in Vienna. His zeal for the salvation of abandoned souls prompted in him the desire of devoting himself to the American missions. His desire was complied with, and on March 10, 1847, he reached the American shore. He was stationed first in Rochester, St. Joseph's Church, where he was superior until 1849. Then he came to Baltimore. In that same year the Fathers took charge of the German Catholics of Cumberland, Md., which place had, for some time, been visited by the Baltimore Fathers. Here Father Urban labored with great zeal and under serious difficulties, caused mostly by the poverty of the good people. Yet Father Urban's spirit of mortification and self-denial overcame every obstacle, and the Cumberland German Catholics became a source of consolation to the pastors. In the meantime Cumberland was selected by the Provincial, Rev. Father Hafkenschaid, as the place of studies for the alumni of the Congregation. Father Urban returned to Baltimore in 1851, whence he was transferred as superior to Buffalo. He had to return again to Cumberland in 1855. But the responsibilities connected with the direction of the large community, together with the pastoral duties, were too great for his humility, and he begged his superiors to relieve him. Thereupon he came first to Roch-

ester and shortly after to Pittsburgh, where he remained until 1861. Again at St. Peter's, Philadelphia, he had to take upon himself the burden of superiorship, of which he was, however, relieved in the following year, being sent to New York, where he labored until 1872, with the exception of about one year, 1867-68, when he was in Detroit. In 1872 he was transferred, at his own request, to Ilchester, in order to take charge of a Latin class in the Juvenate or Preparatory College, which had been established there. After having filled a professor's chair for about three years, he came at last, in 1875, July 17, to St. James', Baltimore, where he closed his days on March 6, 1882, by a happy death. Father Urban distinguished himself by an extraordinary zeal both as priest and as Religious. In the latter quality his zeal knew no bounds, and, therefore, not being able to yield at times to human infirmity, the office of superior became to him an unbearable burden, of which he always tried to rid himself as soon as possible.

WENSIERSKI, REV. CHARLES

Father Wensierski was born at Berent in the Prussian province of Posen, April 6, 1827, took his vows in the Congregation of the Most Holy Redeemer, October 15, 1859, and was ordained priest, September 21, 1861. His first field of labor was St. Mary's Church, Buffalo, where he remained until October, 1863, going then to the Church of the Most Holy Redeemer, New York City. Thence he was transferred to St. Joseph's Church, Rochester, N. Y., in March, 1864. In the same year he asked and obtained the dispensation from his Religious vows, and joined the Diocesan Clergy. His further appointments are unknown to the writer.

NILAN, REV. JAMES R.

Father Nilan, born in Galway, 1836, studied in the parish and national schools, and at Fordham College, graduating there in 1858. After one year's study at Fordham Seminary, and three years and a half at the North American College, Rome,

he was ordained by Cardinal Patrizi in St. John's, Lateran, September 19, 1863. Having been from August 21, 1864, to August 7, 1868, assistant at Holy Cross, he became in the latter year pastor at Port Jervis. In place of the old church, destroyed by fire in December, 1868, he began the erection of the present fine structure in 1869. In November, 1877, he succeeded Rev. Dr. P. F. McSweeney as pastor of St. Peter's, Poughkeepsie, became missionary rector, November, 1886, and departed this life, November 15, 1902. At the interment in Poughkeepsie absolution was pronounced by Archbishop Farley.

CHAVETON, REV. JULES, S.P.M.

Father Chaveton assisted at the Church of St. Vincent de Paul, 1864-65.

QUINN, REV. JAMES

Father Quinn, born at Mooncoin, County Kilkenny, March 22, 1832, made his primary studies at Mooncoin and Mulina-kill, classical at Glebe House, New Ross, and theological in Montreal. He received the tonsure from Archbishop Walsh in St. Mary's Cathedral, Halifax, 1853, and minor orders from Mgr. Toché in the Seminary of Montreal, June, 1857. He was made sub-deacon, May, 1858, and deacon, October, 1858, by Bishop Bourget of Montreal and elevated to the priesthood by the Bishop of Burlington, January 1, 1859. Having served as assistant at St. Stephen's, 1864-65, at the Transfiguration, 1865-66, and at St. Peter's, 1867-70, he then became pastor of Suffern, Warwick, and missions on the Erie R. R.

In April, 1897, Father Quinn became first resident rector of Our Lady of Mount Carmel, Tuxedo, and in October, 1900, Rector Emeritus.

TANDY, REV. PATRICK W.

Father Tandy, born in Ireland, March 17, 1836, educated in the New York public schools, at St. Francis Xavier's, at Fordham Seminary from 1857, at St. Mary's, Baltimore, from

1859, and at St. Sulpice, Montreal, from 1861, was ordained September 24, 1864, by Bishop Bayley for Cardinal (then Bishop) McCloskey, who had not yet received the pallium. The following week he was appointed by the Archbishop to open St. Joseph's Seminary, Troy, as Procurator. From June to December, 1866, he was assistant to Father Riordan at Poughkeepsie, whence he was transferred to the Transfiguration. As rector of Amenia, from October 15, 1868, he built the church of the Immaculate Conception. At Pawling, he rebuilt St. John's, destroyed by an incendiary. From June, 1880, he was rector of St. Augustine's, Sing Sing. Transferred in 1890 to St. Jerome's, Mott Haven, in place of Rev. John J. Hughes, resigned, he built there in 1900 the present edifice.

Father Tandy died, Sunday, April 21, 1901. At the requiem services at St. Jerome's, April 24, Bishop Gabriels sang the Mass, Father J. H. McGean preached, and Archbishop Corrigan pronounced the absolution.

PFEIFFER, REV. ANDREW, O.S.F.

Father Pfeiffer, born March 29, 1834, ordained July 11, 1857, succeeded on the death of Father Rudolph to the pastorate of St. Francis Church, West Thirty-first Street, June, 1864, remaining there till 1870-71. He devoted special attention to the schools, introducing, from the Tyrol, December 5, 1866, the Missionary Sisters of the Third Order of St. Francis. He died August 7, 1876.

GERBER, REV. M., D.D., O.M.C.

Father Gerber, chaplain at Manhattanville, 1864, and rector of St. Joseph's German Church, was stationed later at St. Francis', Trenton, and died in Philadelphia.

MUSARD, REV. LOUIS PACIFICUS

Father Musard, born in Rheims 1810, was a priest at the Cathedral there, later a Sulpician, a professor in the Montreal Seminary, and a worker on the Montreal missions. His eye-

sight and his heart failing, he became chaplain at Eden Hall, and from 1864 to 1880 chaplain at Mount St. Vincent's. In the latter year he became too feeble to say Mass, and on December 27, 1881, died peacefully, and was buried in the cemetery at the Mount.

Father Musard was a very regular, edifying, and venerable priest.

GEROUSKI, REV. JOSEPH THERESIUS

Father Gerouski, who had come to America about 1840, and had built a church at Covington, Ky., came to New York about 1858. From 1864 till his death, at the age of seventy, July 25, 1881, he was chaplain at the House of the Good Shepherd and attended St. Joseph's (German) Orphan Asylum, Sisters of Notre Dame, Eighty-sixth Street.

MACKIN, REV. STEPHEN

Father Mackin was ordained priest March 19, 1853, by Rt. Rev. John Odin, Bishop of Galveston and later Archbishop of New Orleans, in St. Mary's Cathedral, Galveston, having received minor and major Orders during the preceding weeks from the same prelate. He had studied philosophy and theology at Mount St. Mary's Seminary, Perry Co., Mo.

He was assistant to Rev. Felix Farrelly at Rondout, July, 1862 to March, 1865, assistant at Poughkeepsie in 1866 and in 1868, and from 1866-67 till June, 1876, pastor at Stony Hollow, Ulster County, attending also Sawkill, Phoenicia, Bruceville, and Shandaken. He was succeeded by Rev. Eugene McKenna, after Rev. J. C. Henry had been acting pastor for several months. In 1878 Father Mackin was absent for a time on account of sickness. Until June 1881 he was rector at Cornwall, was reported absent in 1882, returned later and became chaplain at Mount St. Agatha's, Nanuet. From November, 1887 he was chaplain of Calvary Cemetery as well. He departed this life December 16, 1891, at Calvary Cemetery.

(For additional details of Father Mackin's early life, see his letter, November 28, 1888.)

ORAM, REV. WILLIAM HENRY

Father Oram was a convert received into the Church by Bishop Bayley, and after some delays, on account of lameness, ordained priest. He labored on the mission in New York and in Vincennes, and after 1872 was pastor at Stanhope and Hackettstown, diocese of Newark. He built a neat church at Stanhope, and in Hackettstown, the seat of a Methodist Seminary and of many denominational meeting houses. He was by all odds the best and most popular preacher.

SCHAUER, VERY REV. ELIAS F., C.SS.R.

Father Schauer was born at Mülhausen in Bavaria, October 13, 1832. As a young man he came to America and settled in Pittsburgh, where for a time he worked at a trade. Becoming acquainted with the Redemptorist Fathers of St. Philomena's Church, and feeling a desire to embrace the ecclesiastical state, he began his studies under said Fathers. The saintly Father Seelos, who was his spiritual director, discovering in him a profound religious disposition, assisted him in every way to attain the ardently desired end. Thus young Schauer entered, at last, the novitiate at Annapolis, and pronounced his vows on the feast of the Immaculate Conception, 1856, before Father Seelos, who happened to be there on a visit. Having completed his studies he was ordained priest, March 21, 1863. His first station was at the Church of the Most Holy Redeemer, where he labored from 1864 to 1866. Thence he was transferred to St. Alphonsus', Baltimore. In the summer of 1868 he received the appointment as rector of St. Mary's Church, Buffalo, which office he held nine years, when he was elected provincial of Baltimore Province.

As provincial Father Schauer was very successful in promoting the growth and development of the congregation. Under his administration seven new foundations were added to the province, viz., St. Patrick's, Toronto; North East, Pa.; St. Peter's in St. John, New Brunswick; two houses in New York City, that of the Immaculate Conception, East One Hundred

and Fiftieth Street, and that of Our Lady of Perpetual Help, East Sixty-first Street; a mission house near Saratoga Springs, and lastly the Shrine of St. Anne de Beaupré. This last foundation, however, was given over to the Fathers of Belgium, and has since become the foundation-stone, as it were, of the newly created Province of Canada. It is particularly due to the zeal of Father Schauer that the province possesses to-day that inestimable nursery, the Preparatory College at North East, from which every year a number of well-educated young men are sent to the novitiate.

After the expiration of the fourth term of his provincialate in 1890 Father Schauer was made rector of the House of Studies at Ilchester, where he remained until 1898. Then he requested the superiors to relieve him of further responsibilities, which request was granted. He was first assigned to the community at Buffalo, where he had labored for so many years, and in 1904 he came again to New York, the first place of his apostolic activity, where he still labors with youthful fervor.

Griffin, Rev. Jeremiah J.

Father Griffin, born March 1839 at Newcastle, County Limerick, made his early classical studies at College of St. Francis Xavier's, entered Mount St. Mary's in 1856, and completed his studies there. Ordained September 30, 1865, by Cardinal McCloskey, in the Cathedral, he became in turn assistant at the Nativity for three years and at St. Stephen's for a like period, rector of Peekskill in 1872, and rector of the Annunciation, Manhattanville, 1872, in succession to Father Breen. He departed this life at the rectory there April 21, 1890.

Dealy, Rev. Patrick F., S.J.

Father Dealy was born in Limerick, Ireland, April 7, 1827, and received his early education in the grammar schools of New York City. In 1843 he entered Rosehill College, then in the third year of its existence and pursued his studies there until he was received into the novitiate of the Society of Jesus

at Fordham, October 31, 1846. Four years' teaching at St. Mary's College, Montreal, were succeeded by two years more in the classroom at Fordham. In 1854 he returned to St. Mary's for his philosophy, and on the completion of the three years' course became prefect of discipline and professor of higher mathematics in the college. In 1858 he was sent to Laval for his theology. Returning to Fordham in 1862, he made his tertianship at the old seminary, with Father George Schneider as instructor of tertians. In the following year he was appointed professor of Belles-Lettres at Fordham, from which post he was transferred in 1865 to St. Francis Xavier's, New York, where he was employed for many years, first in the college and then in the ministry. He was highly esteemed by Cardinal McCloskey, and was chosen by his Eminence to take charge of the first pilgrimage that went to Rome from the United States. On behalf of the pilgrims he presented His Holiness, Pius IX, with a handsome American flag. The Holy Father was so pleased with the gift and the manner of its presentation that he gave Father Dealy a superb gold chalice set with precious stones, and a valuable missal enclosed in massive metal covers.

In 1871 Father Dealy founded the Xavier Union, which is now the Catholic Club, and he was for many years its spiritual director. He also took part in the organization of the Catholic Union, a body of prominent Catholics in New York State. He was appointed spiritual director by Cardinal McCloskey, and was the medium of communication between the society and his Eminence. In 1882 he became rector of St. John's College, Fordham. After his retirement from office in August, 1885, he was engaged for the remaining years in the ministry at St. Francis Xavier's, New York, in Boston, and Philadelphia, and finally at St. Lawrence's, Eighty-fourth Street, New York City, where he died of pneumonia on the 23d of December, 1891.

ACHARD, REV. FLORENTIN, S.J.

Father Achard was born at Ramourouscle, in the Upper Loire country, November 20, 1824, and entered the Society of

Jesus in France, October 19, 1845. On the completion of his philosophical studies at Vals, in 1851, he embarked for America. For over ten years he taught in the Jesuit colleges at New Orleans, Mobile, and Grand Coteau, meantime completing his theological studies at Spring Hill and being raised to the priesthood about 1856. In the fall of 1862 he came to Fordham, where he made his third year of probation and was placed in charge of the parish church. Then followed seventeen years of active work in the ministry at Guelph, Canada, St. Lawrence's, East Eighty-fourth Street, New York, St. Francis Xavier's and St. Joseph's, Troy. He was pastor of St. Lawrence's from October 6, 1874, to July 31, 1877, when he was succeeded by the Rev. John A. Treanor, S.J. Father Achard had also a year of missionary experience among the Indians of Canada, being appointed in 1878 to the missionary station at Fort William, Lake Superior, Ontario. While in New York he frequently ministered to the inmates of the city institutions on Randall's, Ward's, and Blackwell's islands. He was sent to St. Joseph's, Troy, in 1879, where he died on June 17, 1880. Father Achard was a strict observer of his religious rules and a man of exceptional piety.

VIGNON, REV. FIRMIN, S.J.

Father Vignon was born, September 25, 1818, at Cappy, a village on the banks of the Somme, diocese of Amiens, Picardy, France. He had already begun his theological studies at the Grand Seminary of Amiens, when he applied for admission into the Society of Jesus, which he entered as a novice on September 28, 1841. This was at St. Acheul, under Father Ambrose Rubillon, who was then master of novices. After his novitiate he studied successively literature and philosophy at Brugelette, Belgium, and theology at Laval, France, where he was ordained in 1848. On his arrival in Canada in 1850, Father Vignon joined the little community of Jesuit Fathers at Laprairie, on the St. Lawrence, opposite Montreal, which had been given to them by Mgr. Bourget, Bishop of Montreal, at the earnest solicitation of the last curé, Father Michael

Power, when in 1842 he was named Bishop of Toronto. Father Vignon stayed at Laprairie four years, the first year as assistant and then as pastor. During the forty-one years he lived in Canada, Father Vignon held the highest positions of responsibility and trust. He was twice rector of St. Mary's College, Montreal, from 1857 to 1862, and from 1865 to 1870; rector and master of novices at Sault-au-Recollet, near Montreal, from July 23, 1876, to November 13, 1880; superior of the residence in Quebec, from 1880, and, from July 31, 1882, superior of the Jesuits at Three Rivers, at the time when the Fathers of the Society taught theology at the Bishop's Seminary.

Father Vignon's long career in Canada was interrupted by two years' sojourn in the States. In 1863-64 he was at Fordham, where he had the superintendence of the studies of the Jesuit scholastics, and in the following year, 1864-65, he was minister of the community at St. Francis Xavier's. In 1885 he was placed at the head of the Canadian Scholasticate of the Immaculate Conception, which had just been opened for theologians and philosophers. In 1888 Father Vignon accompanied to Rome Father Adrian Turgeon, who had been authorized to deal with the Quebec Provincial Government concerning the Jesuits' estates. His death occurred on October 18, 1891, three weeks after the celebration of his golden jubilee. The memory of this venerable priest is very dear to the members of the Society of Jesus in Canada. By all his brethren he was looked upon as a perfect religious. He was a man who ever kept before him the highest ideals and lived up to them. He was ever amiable, calm, and self-possessed, and his prudence, meekness, and charity admirably fitted him for the office of superior, which he held during so many years.

LAUFHUBER, REV. GEORGE, S.J.

Father Laufhuber was a secular priest at the time of his admission into the Society of Jesus, at Sault-au-Recollet, near Montreal, Canada, on September 7, 1854. He was born at Lerchenfeld, Austria, March 5, 1820. His first assignment

was to the German parish under the care of the Jesuits in Buffalo. In 1856 he devoted a year to reviewing his theology at the Fordham Seminary, and was then appointed to the parish church at Guelph, Canada, where for several years he looked after the spiritual interests of the French and Germans in that city. In 1862 he returned to Buffalo and in the following year was appointed to the parish church at Fordham. He spent a few months in California shortly before his death, which occurred in New York, February 22, 1865.

GRAVES, REV. JAMES, S.J.

Father Graves was born at Lebanon, Ky., December 4, 1824. He and Father Nash joined the Jesuit mission in Kentucky on the same day, April 13, 1844. During the second year of his noviceship he taught in the college which the Jesuits had just opened in Louisville, and in 1846 he accompanied the other members of the Society of Jesus who left Kentucky for New York. From 1846 until 1859 Father Graves was stationed at St. John's, Fordham, where he made his studies in philosophy and theology and taught various classes in the college. He was ordained in 1857, and two years later was assigned to St. Joseph's Church in Troy. His stay there was brief, as in 1861 he was engaged in parish work at St. Francis Xavier's in New York. Father Graves was so ardent a Southerner that his superiors thought it advisable to send him to the South. For the last four or five years of his life he taught in the College of Spring Hill, Mobile, and later at the Jesuit College in New Orleans. He died in Louisville, Ky., to which city he had been sent probably on account of failing health. He was a very good preacher, and in the South was a special favorite with Confederate soldiers.

NASH, REV. MICHAEL, S.J.

Father Nash was born in County Kilkenny, Ireland, September 29, 1825. He came to this country in 1830, received his early instruction in Louisville, at St. Joseph's College, Bardstown, and St. Mary's College, near Lebanon, Ky. He

humanities for two years at St. Mary's, Montreal. From 1864 to 1868 he was vice-president at Fordham, and in the latter year was appointed pastor of the Church of St. Lawrence, now St. Ignatius, Yorkville. Two years later he was assigned to the missionary band, and for the last eleven years of his life devoted himself unremittingly to the work of giving missions throughout the Eastern States. He was a man of fine presence, was remarkably eloquent, and possessed a voice of wonderful charm which he knew how to use effectively both in singing and speaking.

Mr. Thomas B. Connery, a student of Fordham in Father Glackmeyer's time, writes of him in the *Fordham Monthly* as follows: "That which I remember most distinctly about Father Glackmeyer was his rare gift of charming young people. As prefect and teacher before his ordination there was not a boy who did not love and respect him. And then afterwards, when he became a priest and was pastor or curate of St. Lawrence's, in Eighty-fourth Street, I observed in him the same delightful faculty of captivating the little ones by his unstudied talks to them from the altar at the children's Masses, to which I was glad to go in order to share the pleasure which he conferred upon the boys and girls. It seems a small thing to dwell upon, this power of a priest or teacher to fascinate young pupils, so that they will listen with rapt attention to religious instruction. Yet it is one of the rarest qualities in teachers of any class."

MERRICK, REV. DAVID, S.J.

Father Merrick, at one time president of St. Francis Xavier's College, was born in Cherry Street, New York, February 19, 1833. He began his classical studies at St. John's College, Fordham, in 1847, shortly after the Jesuits took charge, and was graduated in 1850. He then entered the law office of Charles O'Connor, intending to make law his profession, but on July 21, 1853, was received into the Jesuit novitiate at Amiens, France. He pursued his course of philosophy at the Seminary of Laval in France, and on its completion, in 1859, was appointed to teach at Fordham. His theological studies were

made partly at Boston, and partly at the old Fordham Seminary. After his ordination in the old Cathedral, New York, by Archbishop Bayley, he spent several years at St. John's College, Fordham, and St. Mary's, Montreal, either as minister or as professor of philosophy. In 1871 he became pastor of the Church of St. Francis Xavier, where he remained until 1880. The next year saw him doing parochial work at the Gesù, Philadelphia, from which he was appointed, June, 1881, pastor of the Church of St. Lawrence, now St. Ignatius, Eighty-fourth Street, New York. In 1889 he became president of St. Francis Xavier's, and at the end of his three years' term he again took up the work of the ministry at St. Ignatius, where he remained till his death.

A zealous and holy priest, Father Merrick was one of the best known and most highly respected members of the Society of Jesus who labored in New York. He was largely instrumental in the building of St. Ignatius' Church, Yorkville. His best eulogy is that he was the devoted friend of the poor. Father Merrick published a volume of sermons and two booklets on the saints and the "History of the Society of Jesus."

VITALE, REVEREND DONATO, S.J.

Father Vitale, an Italian Jesuit, was born on March 7, 1826, and entered the Province of Naples of the Society of Jesus on October 29, 1855. After his ordination he came to this country in 1863 and began his priestly work in America at the novitiate near Montreal, Canada, where he was pastor of the parish church. In 1864-65 he held the chair of dogmatic theology at St. John's Seminary, Fordham, but in the following year his health gave way, and he returned to Europe. He remained an invalid for thirty-seven years. He died in Naples on April 20, 1902.

PRACHENSKY, REV. JOSEPH, S.J.

Father Joseph Prachensky was born at Eger in Bohemia, June 22, 1822, and entered the Society of Jesus in Austria,

September 6, 1839. He was sent to Linz in Austria for his philosophy and to Innsbruck for his theology. Immediately after his ordination he set about preparing for the missions of North America, forced to this by the revolutionary troubles of 1848. In December of that year he reached New Orleans and went at once to Spring Hill College, Mobile, where he remained for a year or more, studying English and French and looking after the spiritual welfare of the German inhabitants of Mobile. For the next thirteen years he labored at New Orleans, Baton Rouge, and Spring Hill, as teacher and missionary, and for some time, too, as chaplain of an Alabama regiment during the first two years of the Civil War. He was transferred to Troy, N. Y., in 1863 and afterwards to Fordham, where he remained until the opening of the mission on Ward's Island in 1868. There he built a church and residence, and for twenty-one years devoted himself to the city's charges in hospitals, prisons, and asylums. He returned to Fordham in 1889 in time to celebrate his golden jubilee as a religious. He wrote an instructive little book on "The Church of the Parables." His death occurred on July 8, 1890.

FLECK, REV. THEODORE, S.J.

Father Fleck was born, November 8, 1827, at Niederbroun, a small town of Alsace, then a province of France. His father was an organist of repute and teacher of music. His younger brother adorned with his virtues and learning the episcopal see of Metz, in Lorraine; his elder brother, a priest, was a life-long teacher of mathematics at the ecclesiastical seminary of that diocese. Theodore made his classical studies at the almost impregnable town of Bitsch, which so long held out against the besieging Germans in the Franco-Prussian War. He made his course in philosophy at the Grand Seminary of Metz. Entering the novitiate on October 24, 1850, at Issenheim, Alsace, he had for his master of novices, Pierre Cotel, the author of the still famous "Catechism of the Vows." On completing his novitiate he was sent to the College of Vannes, France, where till the summer of 1855 he acted as prefect, was director of

music, and taught German, mathematics, and history. His first year of theology was made at Laval, France, the second at Fordham, 1856-57, and the third, after a year's interruption, at Georgetown College. After his ordination in 1859 he returned to Fordham and passed the remaining years, till the summer of 1864, teaching one of the lower classes at Fordham and St. Francis Xavier. In the latter year he was sent to France for his tertianship, and in 1865 was appointed prefect of studies and discipline at St. Mary's College, Montreal. In 1867-68 he was at St. Francis Xavier's, and in 1868-69 again at Fordham, where he was professor of philosophy and director of music.

In the fall of 1869 he resumed his office of prefect of studies and discipline at St. Mary's, Montreal, and at length, July, 23, 1873, became rector of the college. This office he held for four years, at the end of which period he was assigned to the parish church at Guelph, in the Hamilton diocese, Ontario. On July 31, 1885, Father Fleck became superior of the residence at Three Rivers, where the Jesuits taught theology to the seminarians of the diocese under Bishop Laflèche. In 1887-88 he was appointed socius to the master of novices and prefect of studies for the juniors, and in the following year was professor of history at St. Mary's College, and director of the Catholic Union. In 1889 Father Fleck was called back to Europe to take charge of the temporalities of the College of St. Clement, which the exiled Jesuits of the Province of Champagne conducted at Metz. After four years, serious infirmities compelled him to give up this post to Father Mury, S.J., and he retired to the house of exiled Jesuits at Enghien, Belgium, to act as spiritual father to the community. In 1907 he was recalled to Metz to replace Father Mury, who had been expelled by the German Government. A few months later, having received the last rites from the hands of the bishop, his brother, he died peacefully on the eve of All Saints. Father Fleck in spite of poor health was always a very hard worker. He was an excellent musical director of students, a strict disciplinarian, and a model professor.

September 6, 1839. He was sent to Linz in Austria for his philosophy and to Innsbruck for his theology. Immediately after his ordination he set about preparing for the missions of North America, forced to this by the revolutionary troubles of 1848. In December of that year he reached New Orleans and went at once to Spring Hill College, Mobile, where he remained for a year or more, studying English and French and looking after the spiritual welfare of the German inhabitants of Mobile. For the next thirteen years he labored at New Orleans, Baton Rouge, and Spring Hill, as teacher and missionary, and for some time, too, as chaplain of an Alabama regiment during the first two years of the Civil War. He was transferred to Troy, N. Y., in 1863 and afterwards to Fordham, where he remained until the opening of the mission on Ward's Island in 1868. There he built a church and residence, and for twenty-one years devoted himself to the city's charges in hospitals, prisons, and asylums. He returned to Fordham in 1889 in time to celebrate his golden jubilee as a religious. He wrote an instructive little book on "The Church of the Parables." His death occurred on July 8, 1890.

FLECK, REV. THEODORE, S.J.

Father Fleck was born, November 8, 1827, at Niederbroun, a small town of Alsace, then a province of France. His father was an organist of repute and teacher of music. His younger brother adorned with his virtues and learning the episcopal see of Metz, in Lorraine; his elder brother, a priest, was a life-long teacher of mathematics at the ecclesiastical seminary of that diocese. Theodore made his classical studies at the almost impregnable town of Bitsch, which so long held out against the besieging Germans in the Franco-Prussian War. He made his course in philosophy at the Grand Seminary of Metz. Entering the novitiate on October 24, 1850, at Issenheim, Alsace, he had for his master of novices, Pierre Cotel, the author of the still famous "Catechism of the Vows." On completing his novitiate he was sent to the College of Vannes, France, where till the summer of 1855 he acted as prefect, was director of

music, and taught German, mathematics, and history. His first year of theology was made at Laval, France, the second at Fordham, 1856-57, and the third, after a year's interruption, at Georgetown College. After his ordination in 1859 he returned to Fordham and passed the remaining years, till the summer of 1864, teaching one of the lower classes at Fordham and St. Francis Xavier. In the latter year he was sent to France for his tertianship, and in 1865 was appointed prefect of studies and discipline at St. Mary's College, Montreal. In 1867-68 he was at St. Francis Xavier's, and in 1868-69 again at Fordham, where he was professor of philosophy and director of music.

In the fall of 1869 he resumed his office of prefect of studies and discipline at St. Mary's, Montreal, and at length, July, 23, 1873, became rector of the college. This office he held for four years, at the end of which period he was assigned to the parish church at Guelph, in the Hamilton diocese, Ontario. On July 31, 1885, Father Fleck became superior of the residence at Three Rivers, where the Jesuits taught theology to the seminarians of the diocese under Bishop Laflèche. In 1887-88 he was appointed socius to the master of novices and prefect of studies for the juniors, and in the following year was professor of history at St. Mary's College, and director of the Catholic Union. In 1889 Father Fleck was called back to Europe to take charge of the temporalities of the College of St. Clement, which the exiled Jesuits of the Province of Champagne conducted at Metz. After four years, serious infirmities compelled him to give up this post to Father Mury, S.J., and he retired to the house of exiled Jesuits at Enghien, Belgium, to act as spiritual father to the community. In 1907 he was recalled to Metz to replace Father Mury, who had been expelled by the German Government. A few months later, having received the last rites from the hands of the bishop, his brother, he died peacefully on the eve of All Saints. Father Fleck in spite of poor health was always a very hard worker. He was an excellent musical director of students, a strict disciplinarian, and a model professor.

VETTER, REV. JOSEPH, S.J.

Father Vetter, born at Molsheim, Alsace, February 26, 1819, entered the Theological Seminary at Strassburg on the completion of his classical studies, and in due time was ordained a priest. He entered the novitiate of the Society of Jesus, December 16, 1847, at Issenheim, and in 1850 was sent to the College of Brugelette, where he repeated his course of philosophy and taught catechism. In the following year he reviewed his theology at Laval. Soon after this he was sent to the New York and Canada mission. After devoting a year to the study of English at St. Francis Xavier's, New York, he was assigned to various duties at St. Mary's College, Montreal, and at St. Ann's Church, Buffalo. In September, 1860, Father Vetter was called to Fordham to teach philosophy, assisting also in the parish church and acting as confessor to the Ursulines and their pupils at Melrose. While doing parochial work in 1866 at St. Michael's, Buffalo, his eyesight completely failed him, and he was obliged to leave Buffalo and come to New York for medical treatment. His arrival was providential. Just at that time cholera broke out in the city institutions on Blackwell's Island; the father in charge at the workhouse was stricken down with the dread disease and Father Vetter offered himself to do what he could in his infirm condition. Fifteen years of fruitful labor in this field was in part the reward given him for his cheerful sacrifice. He was assigned to duty at the Charity Hospital and the Penitentiary. At the end of that period his health was so shattered by his unremitting toil that superiors were obliged to relieve him of his charge. For some weeks he was a patient at St. Francis Hospital; his health improving somewhat, he was anxious to be at work again immediately, and asked for employment. He was assigned in 1882 to St. Mary's Church, Boston, his last field of labor. Here he lived five years, assiduous in hearing confessions and in preaching in German and English. He died at the Carney Hospital, Boston, January 7, 1888, and was buried in the cemetery of his brethren at Holy Cross College, Worcester, Mass.

Father Vetter's name stands high in the list of devoted

priests in the archdiocese of New York who labored long and zealously among the weak, the erring, and the abandoned.

[The Editor desires to express his cordial thanks to Dr. J. V. Crowne for his aid in preparing this article for the press. He also acknowledges his indebtedness to the Rev. Edward P. Spillane, S.J., for contributing the articles on the Jesuit Fathers, to Rev. Joseph Wuest, C.S.S.R., for the articles on the Redemptorist Fathers, and to the Rev. Michael Smith, C.S.P., for the articles on the Paulist Fathers.]

NEW YORK'S FIRST IRISH EMIGRANT SOCIETY

BY THOMAS F. MEEHAN, A.M.

Sociologists have often speculated as to what would have been the result had a practical and organized effort directed, in the first half of the last century, a considerable portion of the immense Irish immigration away from the crowded seaboard cities and into the agricultural districts of the West. It was a scheme that looked attractive to many of those who desired to improve the material prospects of their unfortunate fellow-countrymen, and the first attempt, perhaps, to make a move in this direction was that of the Irish Emigrant Society of New York at the close of the year 1817. This Society was formed by Thomas Addis Emmet, Dr. William James Macneven, John Chambers, William Sampson—all "Ninety-eight" exiles—acting in concert with a number of Irish-American merchants in New York; with Mathew Carey in Philadelphia, and Luke Tiernan and others in Baltimore.

Preparations were under way at that time to form a State out of the Territory of Illinois, which then included not only the present area of that State, but Wisconsin and a part of Minnesota also. It was desirable land for settlers, and various projects were being exploited to secure tracts of it through grants from Congress. The Irish Emigrant Society was organized to ask Congress to allocate to them as trustees ten townships, six miles square, in the Illinois Territory, east of the military bounty lands, each alternate section "to be settled by Emigrants from Ireland," who would be vouched for by the Emigrant Society as "moral and industrious men." Only such were to be allowed to contract for the land, which was to be sold to them at two dollars an acre, on a credit of four years for the first third, eight years for the second, and twelve years for the last instalment, with interest on the several sums.

Each settler was to engage to improve twenty of every one

hundred acres, and to erect a suitable dwelling-house. Not more than six hundred and forty acres were to be taken by any one settler, and if the specifications of the contract were not complied with at the end of twelve years, the lands were to be forfeited back to the United States. These stipulations were for a more extended term of credit than the law then allowed, and seem to have worked to the disadvantage of the bill, the memorial of which was presented in the Senate by Senator Sanford of New York on February 16, 1818, during the first session of the Fifteenth Congress, and was referred to the Committee on Public Lands. Similar action was taken in the House of Representatives by Mr. Taylor for the New York Society; Mr. Baldwin for the Pennsylvania memorialists, and Mr. Smith for Luke Tiernan and his associates of the Hibernian Society of Baltimore. The memorial presented reads as follows:

The memorial of the New York Irish Emigrant Association respectfully sheweth: that your memorialists, while they presume most respectfully to direct your attention to the helpless and suffering condition of the numerous foreigners, who, flying from a complicated mass of want and misery, daily seek an asylum in the bosom of the United States, are emboldened by the recollection that a liberal encouragement to the settlement of meritorious strangers has always characterized the government and constituted authorities of the Union. The wise and brave founders of its independence held out to the oppressed and suffering of every nation the consoling assurance that in this country, at least, they should find a refuge and a home. The successors of these illustrious men have continued to redeem, in calmer and happier times, the pledge made to philosophy and benevolence amidst perilous scenes of distress and difficulty. From this humane and beneficent policy America has reaped a rich and happy harvest. She has added to the natural resources, the moral and physical strength to be derived from so many thousands and tens of thousands, who, actuated by attachment to her free Constitution, have adopted the nation where liberty has made and is making her most glorious stand, as the country of their choice.

Your memorialists in addressing your honorable body need not seek to enforce by experiment the generally received maxim of political economy that the wealth and solidity of a nation consist in the number, the social comforts, and the productive industry of its people. In the dense and crowded States and under the existing governments of Europe, these sources of wealth and stability are not always found well combined. It frequently does not happen that the social comforts, or even the productive industry are proportioned to the number of the people. In the extended territory and scattered population of the United States, however, and under their free and blessed institutions, it is an unquestionable and important truth that every increase of inhabitants when wisely and judiciously distributed and settled, adds to the social comforts and productive industry of the whole, and that the excess of population, which can not be considered as giving stability to the various governments of Europe, if suffered or encouraged to settle here, would incalculably increase our wealth and strength. But that

accession is doubly valuable which also brings to the common fund with a mass of laborious industry unalterable attachment to the laws and constitution of the country. And surely, to give a wise direction to that industry, and to secure by well-placed kindness that attachment, are among the noblest exercises of legislative authority.

Your memorialists beg leave respectfully to represent that at no period since the establishment of American independence have the people of Europe, particularly the laboring classes, discovered so great a disposition as at present to emigrate to the United States. But the people of Ireland, from the peculiar pressure under which that country has so long been placed, have flocked hither in the greatest number and, perhaps, under the most trying and necessitous circumstances. They come, indeed, not to return and carry back the profits of casual speculations, but to dedicate to the land of their hopes, their persons, their families, their posterity, their affections, their all.

It is, however, a truth, regretted by those who have the best means of observation, that, for want of guides to their steps and congenial homes, where all their honest energies might be called at once into activity, and their hardy enterprise turned to their own advantage as well as to the general good, they remain perplexed, undecided, and dismayed by the novelty and difficulty of their situations. They have fled from want and oppression—they touch the soil of freedom and abundance, but the manna of the wilderness melts in their sight. Before they can taste the fruits of happy industry, the tempter too often presents to their lips the cup that turns man to brute, and the very enterprise which would have made the fields to blossom, make the cities groan. Individual benevolence can not reach this evil. Individuals may indeed solicit, but it belongs to the chosen guardians of the public weal to administer the cure. Nor is the misdirection of the destruction of the capabilities and industry of these Emigrants to be regretted only on its own account. The story of their blasted hopes and fortunes is transmitted back and retailed with malicious exaggeration. Others, possessing more abundant means, and more prudent habits, who have been accustomed to look with longing eyes to this free country and contrast its happiness with the present state of Europe, are discouraged and deterred by their sufferings and misfortunes; and thus a large amount of active population and wealth inclined to flow into and enrich the United States is dammed up at the fountain head. A serious consideration of these circumstances induce your memorialists to hope and most earnestly but respectfully to request in behalf of those whose interests they urge, that a portion of unsold land may be set apart or granted to trustees for the purpose of being settled by Emigrants from Ireland on an extended term of credit. The conditions of this grant your memorialists wish to be such as may give to the settlers its entire benefit and may exclude all private speculation in others. They also beg leave to suggest after contemplating the various uncultivated tracts which invite the labor of men, that a situation adapted for a settlement of that description might be found among the lands lately purchased in the Illinois Territory.

Your memorialists are fully sensible that many of the most persuasive arguments in favor of their application must be addressed and will not be addressed in vain, to the benevolence and sympathies of the Legislature: but they also confidently appeal to its wisdom and patriotism. The lands to which they have alluded being frontier and remote are neither likely to be speedily exposed to sale, to be rendered by cultivation subservient to the general prosperity nor by settlement conducive to the general strength. The portion which might be granted on an extended credit would probably be paid for almost as soon as if it had not been brought into the market before its regular time. During that time in which it would otherwise remain unproductive (and therefore unprofitable) thousands of families would have acquired opulence, would have benefited the country by its cultivation, by the establishment of schools, the opening of roads, and the other improve-

ments of social and civilized life. They would form a nucleus around which a more abundant population would rapidly accumulate, and all the contingent lands would be largely increased in value. The small loss which might appear to be sustained by the suspension of interest on the credit (if it should have any existence) will be abundantly compensated by the money and labor that must be immediately expended on works of general utility which the convenience and necessities of the settlers will naturally induce them to accomplish. But who can calculate the physical or moral or even the pecuniary advantages in time of war of having such a strong and embattled frontier?

The Irish emigrant, cherished and protected by the Government of the United States, will find his attachment for their interest increase in proportion to the benefits he has received. He will love with enthusiasm the country that affords him the means of honorable and successful enterprise and permits him to enjoy unmolested and undiminished the fruits of his honest industry. Ingratitude is not the vice of Irishmen. Fully appreciating his comparative comforts and the source from whence they flow, he will himself cherish and inculcate in his children, an unalterable devotion to his adopted and their native country. Should hostilities approach her in that quarter, whether in the savage forms of the tomahawk or scalping knife, or with the deadlier weapons of civilized warfare the Irish settlers with their hardy sons will promptly repel the invasion, drive back the war upon the enemy, and give to an extended frontier security and repose.

Your memorialists, therefore, humbly pray your honorable body to receive and listen favorably to their application. And, as in duty bound, they will ever pray, etc.—

On behalf of the New York Irish Emigrant Association: New York, December, 1817.

Thos. Addis Emmet, President.
Daniel McCormick, Vice-President.
James McBride, 2nd Vice-President.
Andrew Herris, Treasurer.
John W. Mulligan, Secretary.
William Sampson, Secretary.
Wm. J. Macneven.
Mat. L. Davis.
J. Chambers.
Thomas Kirk.
J. H. Doyle.

John R. Skiddes.
Robert Fox.
R. Swanton.
James Sterling.
Wm. Edgar, Jr.
Matthew Carroll.
John Mayhue.
John Heffeman.
Dennis McCarthy.
James R. Mullany.

The New York Society sent John Chambers to Washington to look out for the passage of the memorial, which was reported on adversely in the Senate on February 25, 1818 by Senator Robertson from the Committee on Public Lands. Mr. Taylor in the House, on February 27, moved to reverse this action, and fifteen members, nine for and six against, participated in the debate that followed. On a vote the motion was lost, and the adverse action sustained, the poll being 71 for, and 83 against granting the memorial.

Mr. Chambers kept a diary of his trip to Washington, which has been sent to the United States Catholic Historical Society by his son, B. M. Chambers of Ferguson, Mo. This

quaint record, which was inscribed on a crude booklet made of small sheets of note-paper, gives an interesting view of the difficulty and expense of a journey from New York to Washington a century ago. The details of Mr. Chambers' trip follow:

1818

Jan. 15th. Left New York for Phila. and Arrived there same night before 12.

" 16th. Saw Mr. Carey and communicated my instructions etc. Arranged for calling the Committee of Managers together tomorrow evening.

" 17th. Called on Mr. Wm. Duane discussed with him at length the subject of my journey—called also on Mr. Duane Jr. and discussed it with him—afterwards was introduced to Mr. Edw. Fox—to all these gentlemen I showed my instructions, and discussed them very fully. In the evening met the Committee and was invited to their deliberations—My instructions were repeated, read and debated—and then a question taken on each paragraph for adoption or rejection as forming part of the instructions of their delegate. The whole were adopted except the paragraph beginning with the words: (see particulars in the copy of my letter to the Secretary)—which were unanimously rejected—from an apprehension of its doing mischief; by leaving the plan open to land jobbers—and exciting suspicion that the Trustees etc. might turn it to some private purpose.

" 18th and 19th. Saw W. J. Duane, who had been appointed at the above meeting with his father and Dr. Potts to draft a memorial to Congress—pressed him to have the memorial hastened—also Mr. Carey, etc.

N. B.—At the above meeting they resolved to send a delegate and it was understood that at the meeting on the succeeding Wednesday, the 21st January, they would select the person.

" 20. Set off in the morning early for Baltimore—through Lancaster, Columbia and York. Lay at Columbia the 1st night, and arrived in Baltimore the 2nd.

" 22nd. Saw Mr. Luke Tiernan and Mr. Young who called the Committee for the next evening.

" 23rd. Met the Committee who discussed the business, decided on their memorial; which was made ready for signatures—resolved to send a delegate—and write circulars to the Representatives from Maryland to support their memorial.

" 24th. Saw this day several members of the Committee when it was agreed that a selection should be immediately made for a person to go to Washington.

" 25th. Left Baltimore for Washington—and arrived there in the afternoon.

" 26th. Met M. Bap. Irvin and was introduced by him to Col. Johnston of Kentucky, who discouraged any application to Congress similar to ours, from what Congress had already done in the case of Swiss Emigrants etc.—but promised his support to ours should it be made.

Met Col. Johnston at Congress and through him obtained copies of the proceedings in the cases alluded to above when such applications were rejected.

- Jan. 27th. Saw Mr. Gardiner of the General Land Office and examined the Maps of the Illinois Territory—promised to dine with him on Sunday.
- " 28th. Called on Mr. Irvin (N. Y.) found him quite hostile—censured the conduct of the French settlers as Feudal etc. Called also on Mr. Bloomfield (N. J.) found him friendly to our object—and promised to support it—but had little hopes of its success.
- N. B.—Introduced to Mr. B. through Mr. Carey. Called on Mr. Wilson (Senator from Jersey) and gave him Mr. Emmett's and Mr. Carey's letters. Conversed with him and found him favorable to our object. He said his feelings were with us, but his opinion of our success was doubtful.
- " 29th. Called on Mr. Tallmadge, Mr. Spencer, Mr. Sanford, Mr. Cruger and Mr. Ogden and found them very favorable to our views. The two first were particularly so. Called also on Mr. Taylor, Mr. Wendover and Mr. Savage and found them generally favorable, but with many expressions of doubt of our success.
- " 30th. Waited on the President and was politely received—He observed that all subjects of this nature lay entirely with Congress and that doubtless they would do what was fitting etc. etc.
- Saw Gen. Rector of St. Louis, who speaks in high terms of the quality of the Illinois lands.
- " 31st. The delegates (Mess. Harden and Kelso) arrived from Baltimore this evening.
- Feb. 1st, 2nd, 3rd, 4th, 5th. Had a long conversation with Mr. Matthew L. Davis.
- Had conversations with several members—found some for and some against.
- " 6th. After many fruitless efforts met Mr. Robertson (Chairman of the Committee on Public Lands) and found him outrageously against us in spite of all arguments—as was Mr. Seybert of Philadelphia.
- " 7th. Had a long interview with Mr. Morrow in presence of Messrs. Harden and Duane—found him very candid and very doubtful of our success.
- " 10th. Called on Mess. Drake, Hasbrosike, Hubbard, Stores, Tompkins. Cushman, Porter and Williams—and communicated the objects of my mission. Dined with Mr. Nyham.
- " 11th. Went to Mrs. Munson's Drawing Room.
- " 13th. Our memorial presented by Mr. Taylor.
- " 15th. Dined with Gen. Smith.
- " 16th. Our memorial presented to the Senate by Mr. Sanford.
- " 17th. Dined with Mr. Weightman.
- " 18th. Committee on Public Lands to whom our memorial was referred met and Mr. Duane and myself attended when he had a variety of answers to the objections made to our proposition.
- " 20th, 21st. Distributed printed copies of the above answers.
- " 21st. Wrote to St. Louis to Mr. Mullanphy.
- " 22nd. Called on Mr. Hoban, the architect respecting Edwards lot—saw the elevation etc. of the President's house.
- " 23rd, 24th. Attended the house—our business not yet brought on.
- " 25th. Report brought up—ordered laid on the table and notice given by Mr. Taylor that he would call up the subject on Friday.
- " 27th. Mr. Taylor called up the report which "Resolved that the prayer of the Memorial ought not to be granted"—Moved that the word "not" be expunged after a long debate, in

which Mr. Taylor's motion was supported by Mr. Johnston (Kentucky), Mr. Tallmadge, Mr. Spencer, Mr. Comstock, Mr. Forsyth, Mr. Baldwin, Mr. Livermore and Mr. Ray—and opposed by Mr. Robinson, Mr. Poindexter, Mr. Mercer and others the motion was lost by a majority of 12. The numbers were 71 for 83 against.

Feb. 28th. Prepared to return home.

Mar. 1—Sunday—Proceeded to Baltimore—remained there till Thursday the 5th.

“ 6th. Proceeded for Philadelphia by Lancaster—arrived the 7th at night.

“ 9th. Proceeded to N. Y. by Post Coach, but could get no farther than Elizabeth Town—where I lay and next morning took the steamboat at 8 o'clock for New York.

1818

EXPENSE ACCOUNT.

Jan. 15.	Coach to Phila.....	\$8.00
	Expenses on road.....	1.75
“ 19.	Bill at Renshaws.....	10.25
	4 days &c there.....	1.75
“ 20.	Coach to Lancaster.....	5.00
“ 21.	“ to Columbia.....	2.00
“ 21.	“ to Baltimore.....	6.00
	Expenses on road for 2 days.....	4.00
“ 24.	Bill at Gadsbys.....	8.00
	Servants &c there.....	1.50
“ 25.	Coach to Washington.....	4.00
	Expenses on road.....	.75

\$53.00

Arrived in Washington the 25th Jan'y to dinner.

Feb. 9.	Paid Davis for 13 days board etc.....	\$36.00
“ 18.	“ “ 10 “.....	32.00
“ 20.	“ Mr. Duane towards printing.....	5.00
	“ taxes on Edward's lot.....	2.19
“ 21.	“ to Mrs. Jones for Edward's lot.....	18.00
“ 24.	“ Davis for 10 days inclusive to 24th.....	24.43
“ 27.	“ “ 4 days.....	12.20
Mch. 1.	Stage to Baltimore.....	4.00
	Expenses on road.....	1.00
“ 4.	Bill at Gadsbys.....	7.40
“ 5.	Stage to Columbia.....	6.00
	Servants at Gadsbys.....	.50
“ 6.	Stage to Philadelphia.....	7.00
	Expenses on road.....	2.50
“ 8.	Bill at Renshaw's & Sons.....	5.00
	Caps.....	3.50
	Humphrey's for cards.....	18.50
	Coach to New York.....	10.00
	Music for Mrs. C.....	1.50
	With Picture with Mrs. H.....	.50
“ 9.	Expenses on road.....	1.87½

Of the New York names signed to the memorial sent to Congress by this Irish Emigrant Society those of Thomas Addis Emmet, Dr. William James Macneven, and William Sampson, indicate three of the leaders of the United Irishmen of the rebellion of 1798, who found new homes and fortune on this

side of the Atlantic. The memorial shafts to Emmet and Macneven, in St. Paul's churchyard, are among the most conspicuous landmarks of lower Broadway. William Sampson became one of the leaders of the New York Bar. Daniel McCormick was a rich Irish merchant, the founder, and for many years, president of the Society of the Friendly Sons of St. Patrick. His store was on Wall Street, where he also resided, and died January 31, 1834. He was the last occupant of a dwelling house in Wall Street before that street was entirely devoted to business. James McBride was a linen merchant as early as 1795. He was a ship-owner with a business office at 2 Dey Street in 1805. He died in 1845 worth \$700,000. John W. Mulligan was a lawyer, son of Hercules Mulligan, a tailor of 23 Queen (Pearl) Street, and later where the Astor House now stands. John was born in 1769 and was for a time secretary to General Baron von Steuben of Revolutionary fame. The Baron in his will says: "to John W. Mulligan I bequeath the whole of my library, maps and charts and the sum of 2500 dollars." John Mulligan was County Surrogate in 1810. His brother, William C., was also a lawyer, and as late as 1833 lived at 118 Chambers Street.

John Chambers, who acted as the representative of the Society before Congress, was also a United Irishman and a very intimate friend and companion of Mathew Carey, the Philadelphia publisher. Chambers was arrested in Dublin in 1799 and imprisoned with the Emmets and other United Irishmen in Fort George until June, 1802, when he was released, and came to New York, in August, 1805, by way of France. He was in the stationery business at 48 Wall Street from 1808 to 1822, and after that lived at 74 White Street, holding, until the time of his death, in 1836, a position under the city government. He was a prominent member of the Friendly Sons of St. Patrick and president of the organization from 1828 to 1833—six terms. On September 1, 1817, his son Charles was married by Bishop Connolly in New York to Jane, daughter of John Mullanphy, the merchant and philanthropist who later did so much for the Church and for charity in St. Louis, Mo.,

and whose benevolence is still continued by his descendants. Mullanphy was in New Orleans when the end of the war with England came in 1815. With keen foresight, he at once bought up all the cotton stored there, some of which had been used by General Jackson for the ramparts behind which he fought the decisive battle. These bales Mullanphy loaded on ships and hurried across the sea to Liverpool, where he sold for thirty cents a pound what had cost him only about four cents. It was the first "cotton corner," and made him very wealthy.

Luke Tiernan, who was at the head of the Baltimore advocates of the petition to Congress, was born in the County Meath, Ireland, in 1757 and came to this country in 1784, settling first in Hagerstown, Md. There he married, on January 6, 1793, Ann Owen, daughter of Robert Owen. Tiernan located in Baltimore about 1790 and engaged in business with Kingsmill Davan as importing and general commission merchants. In the Baltimore *Daily Repository* for April 27, 1793 is this advertisement:

"DAVAN & TIERNAN

"Have just imported in the ships Louis and Washington from Liverpool and the ship Thomas from Bristol,
"A general Assortment of Manchester Goods, Hardware and Cutlery, Spades, Scythes, Sickles, Japanned ware, with a variety of other goods, which will be sold on very moderate terms for Cash, or on the usual credit."

This partnership was dissolved on August 1, 1794, and the business was then carried on by Luke Tiernan alone. He amassed a large fortune in it, and all his life was noted for the charity and benevolence with which he dispensed his means. The Hibernian Society of Baltimore was organized in 1803, and Luke Tiernan was one of the members. He headed the list of incorporators in 1818, and was its president from 1823 to 1833. The free school of this Society, the oldest free school in Baltimore, was established during his presidency. He was one of the committee of seven named to provide for the defense of Baltimore during the War of 1812 with England. In 1816, as one of the original trustees of the Cathedral, he purchased

the ground on which that edifice was built. In 1817 he was the first treasurer of the Maryland branch of the African Colonization Society for the voluntary transportation of free blacks to the coast of Africa. He was a warm personal friend of Henry Clay, who called him the "Patriarch of the Whig party in Maryland," and frequently was a guest at his house. The *Herald*, one of his ships, brought the first locomotive for the Baltimore and Ohio Railroad from England, and he was one of the committee named, on February 19, 1827, to prepare the application to the Maryland Legislature for the incorporation of that railroad, the first railroad charter granted in the United States. He died in Baltimore, November 10, 1839. His wife died also in Baltimore, February 20, 1841. Their daughter Eliza, as Sister Xavier, was the first American member of the Sisters of Mercy, which community was first introduced into the United States in 1843 by Bishop O'Connor of Pittsburgh, Pa. She gave to it the large fortune bequeathed to her by her father and fell a victim to a typhus epidemic in 1848, while ministering to the sick.

Except Dr. Macneven and Mullanphy none of the New York members of the Irish Emigrant Society above mentioned were Catholics. Few of the Irish merchants or prominent professional men of the city were at that early period. After the failure of this attempt to give organized aid to Irish immigrants the idea slumbered in New York until 1826, when the Emigrant Assistance Society was formed, with Dr. Macneven as its president. This was the canal building era, and the Society helped to direct some of the incoming strangers where to find work. It was the predecessor of the Irish Emigrant Society, which was organized in 1841 under the auspices of Bishop Hughes, with Gregory Dillon as its first president. This last organization, which has continued down to the present day, carrying on the good work of its incorporators, was, in 1851, the inspiration of the well-known Emigrant Industrial Savings Bank, which, in the succeeding years has developed into one of the most substantial financial institutions in the whole country.

FAREWELL LETTER

TO THE PEOPLE OF THE CHURCH OF ST. COLUMBA

FROM

REVEREND JOSEPH P. BURKE

Founder and First Pastor of St. Columba's Church.

June 23, 1846

This letter was printed in the New York *Herald* of June 26, 1846, a copy of which is to be found in St. Columba's Rectory, 343 West Twenty-fifth Street, New York City.

To the Rev. Thomas A. Thornton, the present rector of St. Columba's Church, we are indebted for the following document. We return our sincere thanks to Father Thornton.

TO THE CONGREGATION OF THE CHURCH OF ST. COLUMBA, IN
TWENTY-FIFTH STREET, NEW YORK.

NEW YORK.

CHURCH OF ST. COLUMBA, June 23, 1846.

MY DEAR FRIENDS:

It is now just eighteen months since I came amongst you; on my arrival I found a large Catholic population, without a place of worship sufficiently near them—without a school for religious instruction—in a word, a people devoted to their Faith, but sadly in want of a suitable place to adore the God of their fathers. At the request of the Right Reverend Bishop of this See, I undertook to provide for these crying necessities. At first the prospect of success seemed doubtful, and would to many appear, as some were pleased to call it, an Utopian scheme. The greater the difficulty of success increased in some minds, the more did the almost certainty of a happy issue appear to me. We hired a small place (very inconvenient in-

deed) on the corner of Twenty-seventh Street, where we first assembled. From the day of our first meeting all fears of a happy realization of my proudest hopes immediately vanished. I saw the spirit of the men I had to struggle with; I knew the great object I had in view; I knew the promises made by Heaven to those who should labor for the glory of God, and I said to my own heart, that twelve months would not pass by until the glorious emblem of man's redemption would sparkle in the sun, on the summit of a Catholic Church in Chelsea. Success, thank Heaven, crowned our every effort. On the 22d of May, 1845, we laid the cornerstone of a church, and on the 17th of the following September, we met within its walls for divine service. From door to door under a burning sun, I had the honor to beg for the means to erect the edifice. Men of every creed and every political feeling lent their aid; and now, the Church of St. Columba, measuring ninety-four feet by sixty, is a handsome addition to the many fine buildings in progress of erection in the neighborhood, and a proud monument of your piety and zeal. Whatever part or share I had in the labor of its construction was made a pleasure at the sight of the generous ardor displayed by you, and your eager solicitude—your anxious desire to co-operate with me for the attainment of the one great end.

The greatest pleasure I ever experienced was in the thought, that where I now see a church that has for nine months been open to the world, I saw but twelve months ago a vegetable garden—a lonely and untenanted waste. In this reflection, I assure you, I find much of consolation.

It is, believe me, with no small regret that I felt myself compelled, as well from declining health as my consequent inability to discharge the duties of my position, to offer my resignation of my charge. Believe me, my friends, that the time spent amongst you, marked as it has been by your courtesy and kindness to me, I shall forever revert to as the happiest portion of my life. Never shall I forget Columba, that great name linked on the page of my wretchedly maligned country's history, with everything refined in literature and sublime in pa-

triotism. That name, and the associations connected with it, shall always remain engraved upon my heart.

"Where'er I go, whatever realms I see,
My heart, *untravelled*, always turns to thee."

Yes, my friends, when far away, those faces that I so often saw beam upon me with the honest glow of kindly greeting, will, without much effort of imagination, appear again before me, and remove, by their ideal presence, the gloom naturally cast upon the mind by the reminiscences of bygone days. To the scenes of early life do I now repair—to my own, my ever-loved, persecuted Erin. Once more I hope to see her smiling through her sorrows; and whilst my short stay in the United States has taught me the value of dear bought liberty, I trust it will strengthen me to struggle for the long-sought independence of the land of my fathers. I will tell my countrymen the story of the bright days that now, and I hope ever will, dawn upon this glorious republic. I will speak to them of the prudent valor of a Washington, of the profound judgment of a Franklin, the learned and untainted political science of a Jefferson, whilst I strive to show them that the examples of such men as the truly Hiberno-Americans—Montgomery, McDonough, and Barry—should inspire them to do for Ireland, their fatherland, what these heroes did for the land of their adoption. And when I sit beside the hearth of the poor though hospitable peasant, and tell him this, in the strong, nervous sententiousness of his vernacular tongue, I fancy, as I write, how his generous heart will beat within him, whilst the long and heavy sigh at the sight of his and his country's wrongs, beats melancholy response to the natural enthusiasm which the mere recital of the tale of freedom's struggle necessarily called forth.

I shall not forget to tell my countrymen the consoling fact, that our people who have come hither are remarkable for their undying attachment to the ancient Faith. I will speak to them of you—of your fidelity, of your exertions, of your sympathy for them, and then the true hearts of my hearers will send a prayer to Heaven to preserve you.

I scarcely know how to conclude this hasty document. I scarcely know in what terms to close it. But remember what I always endeavored to inculcate—"Love God above all things, and your neighbor as yourself." Let not sectarian differences disturb the harmony of your social intercourse. Keep you your own faith—if your neighbor differs from you in religion, judge him not, the same God that will one day judge you will judge him also—to that God, not to you, is he accountable. Love one another. If of a neighbor you can say a good thing, oh! tell it everywhere; if anything disgraceful or disreputable concerning him comes to your knowledge, be silent—be silent. Do by others as you would wish to be done by. With these few words I bid you a heartfelt adieu—and that now, for a short time separated, we may meet in another and a better world.

Is the sincere wish of your grateful and

Sincerely attached friend,

JOSEPH P. BURKE.

AN IMPORTANT PTOLEMY MANUSCRIPT WITH MAPS IN THE NEW YORK PUBLIC LIBRARY

BY PROF. JOS. FISCHER, S.J. (Feldkirch).

At the eighteenth German Geographical Congress, which was in session at Innsbruck from May 28th to 31st, 1912, I called attention to a valuable parchment manuscript in the New York Public Library, a manuscript whose total loss seemed unfortunately only too certain, and whose great importance to cartography was hitherto wholly unknown. The purpose of this part of my paper was to prove that *the superb Ptolemy manuscript in the New York Public Library* (Lenox Library division) *is the famous codex Ebnerianus that had long been sought in vain, and that the maps of this manuscript, drawn by the celebrated cartographer, Nicolaus Germanus, undoubtedly constitute the chief source of the maps of the Roman editions of Ptolemy of 1478, 1490, 1507 and 1508.*

The circumstances under which it became possible for me in the small and out-of-the-way city of Feldkirch to make this very important discovery I described in my lecture on "*the manuscript tradition of the Ptolemy maps,*" at the eighteenth German Geographical Congress at Innsbruck in the following words:

"I won my spurs in this field of research by my investigations of the Ptolemy maps during the summer vacation of 1900, when I succeeded in finding the manuscript that was the source of the maps of the Ulm editions of Ptolemy of 1482 and 1486. This is the beautiful, but until that time unnoticed Ptolemy manuscript of Donnus Nicolaus Germanus in the castle Wolfegg (Württemberg), the same castle of the prince of Waldburg-Wolfegg in which I also discovered the two large wall-maps of the world made by Waldseemüller in 1507 and 1516, and the still larger wall-map of the world prepared by Jodocus Hondius in the year 1611.



These fortunate discoveries incited me to further investigations. Might it not be possible likewise to establish the identity of the sources of the other Ptolemy editions of the fifteenth century, of the Bologna edition, reputedly of the year 1462,* of the Berlinghieri edition of about 1480, and above all, of the maps of the Roman editions of Ptolemy, of 1478, 1490, 1507 and 1508? The projection employed in the Roman editions pointed to the same author to whom we are also indebted for the maps of the Ulm Ptolemy, that is, to Donnus Nicolaus Germanus, well-known under the name of Nicolaus Donis. The representation of the various countries, however, revealed such differences that it seemed imperative to ascribe the maps to some other author. The examination of the Paris manuscript of Nicolaus, undertaken in the autumn of the same year, 1900, at once established with certainty that the maps of the Roman editions of Ptolemy also had as their source a manuscript of our German fellow-countryman, but it also showed that the Paris manuscript could not have been the original. In the course of the following years I found in the libraries of Modena, Florence, Rome, Naples and other cities almost a dozen Ptolemy manuscripts of Donnus Nicolaus Germanus, all of them in the characteristic "Donis projection" and executed with such exquisite taste that they are accounted among the treasures of the libraries that possess them. But the differences in the representation of the countries, mountains and rivers as well as in the topographical mapping always proved so great when I compared them with the maps of the Roman editions that I was almost tempted to abandon all further search. Only one hope remained. As early as the year 1737 Raidelius in his *Commentatio critico-literaria de Claudii Ptolemaei Geographia* had enthusiastically sung the praises of the codex Ebnerianus in Nuremberg, and in the course of his remarks had expressly stated that according to a note at the end of the text Donnus Nicolaus Germanus was to be regarded as the author of the maps. But where might this codex be now? It certainly was

*As a matter of fact the maps were not completed until 1474 and the text not until still later, so that the edition can not have appeared earlier than June, 1477.

not in Nuremberg. The larger part of the Ebner library had gone, so I was informed, to Munich. There is, to be sure, a Ptolemy manuscript with maps in Munich; but upon careful examination it became evident that the maps are merely copies of those in the Ulm, and partly of those in the Roman editions. This remark, by the way, applies equally to the maps of the famous Strassburg edition of Ptolemy of the year 1513. From Munich the trail led to Hungary, whither a portion of the Ebner library was said to have gone after its sale by auction at the close of the eighteenth century. A vain search was made in the catalogues of the public libraries. Finally I found in an old scientific periodical of the year 1830 the statement that there was a valuable Ptolemy manuscript in the library of Count Apponyi in Pressburg. Judging from the details contained in the statement there could be no doubt that the codex Ebnerianus, described by Raidelius as "*codex splendidissimus*," had been brought to Hungary. Answering a communication from me, Count Alexander Apponyi, the well-known bibliophile, on the thirtieth of October, 1908, very courteously sent me the following information: "I was never the owner of the manuscript in question. This together with many other valuable manuscripts and rare printed works was purchased by my great-grandfather, Anton Apponyi (1817), toward the end of the eighteenth century at the Ebner auction. The library of my great-grandfather, originally in Vienna, was brought to Pressburg in the year 1825, where until 1846—*litteris in Patria augendis*—it was generously thrown open to the public, and was then transferred to Apponyi. In the division of the estate it came into the possession of a brother of my father . . . in the year 1892 it was sold by auction at Sotheby's in London. The Ptolemy brought £450 . . . it was purchased by Quaritch and was immediately entered in his catalogue at £550. I have no doubt that the Ptolemy is somewhere in America."

Interesting and important as these statements were for the history of the manuscript, I was still far from my goal. That the valuable manuscript had gone to America, I also did not doubt. But America is large and has many lovers of old manu-

scripts, who have the means to purchase them. The story of my success in finally settling this question and also the above correspondence with his Excellency Count Alexander Apponyi were barely touched upon at the Geographic Congress at Innsbruck. Here, however, my sense of gratitude imposes the pleasant duty of entering upon the story in more detail.

First I sought the aid of a dear friend, a fellow-member of my order, P. Franz Sal. Betten, S.J., who was at the time librarian in the University of St. Louis. Being unable to give me the desired information himself, he on the 24th of December, 1908, addressed a letter to the director of the Congressional Library at Washington, with a request for his kind assistance in the matter. Thereupon in a very courteous letter of the 21st of January, 1909, Mr. Ph. Lee Phillips, director of the division of maps, in the cataloguing of which he has rendered a most valuable service, not only had word sent to me that there was no manuscript of Ptolemy in the Congressional Library, but also informed me in what libraries of America and England such manuscripts were to be found. Of the greatest importance for my purposes was the following statement, for which I again express my heartiest thanks: "The New York Public Library has one manuscript of Ptolemy's geography which was purchased about fifteen years ago. It was probably written about the middle of the fifteenth century, and consists of the Latin text with twenty-six (erroneously for twenty-seven) maps of Donis colored, the whole being on vellum."

Inasmuch as manuscripts of Ptolemy and especially such exquisite examples as those of Donnus Nicolaus Germanus are only very rarely offered for sale and since, furthermore, the date of sale agreed with that given by Count Apponyi there could be no doubt in my mind that the long sought codex Ebnerianus, upon which I had founded my last hope, was in the New York Public Library.

It was now a question of obtaining as definite information as possible first concerning the parchment codex in general and secondly concerning its text and maps in particular. The former I received from the highly esteemed librarian, Mr.

Wilberforce Eames himself, the latter through the kind offices of Professor Charles G. Herbermann, LL.D.

In his kind letter of the 17th of October, 1910, with its full and detailed information Mr. Eames wrote as follows: "With reference to the history of the manuscript, all the information I have is as follows: It was offered for sale by auction in the printed 'Catalogue of the choice portion of the extensive and valuable library of Count Louis Apponyi, Hungary.' It was to be sold by Messrs. Sotheby, Wilkinson and Hodge, at their house, No. 13 Wellington Street, Strand, W. C., on Thursday, the 10th of November, 1892, and the four following days. The manuscript is described on page 70 of the Catalogue as follows:

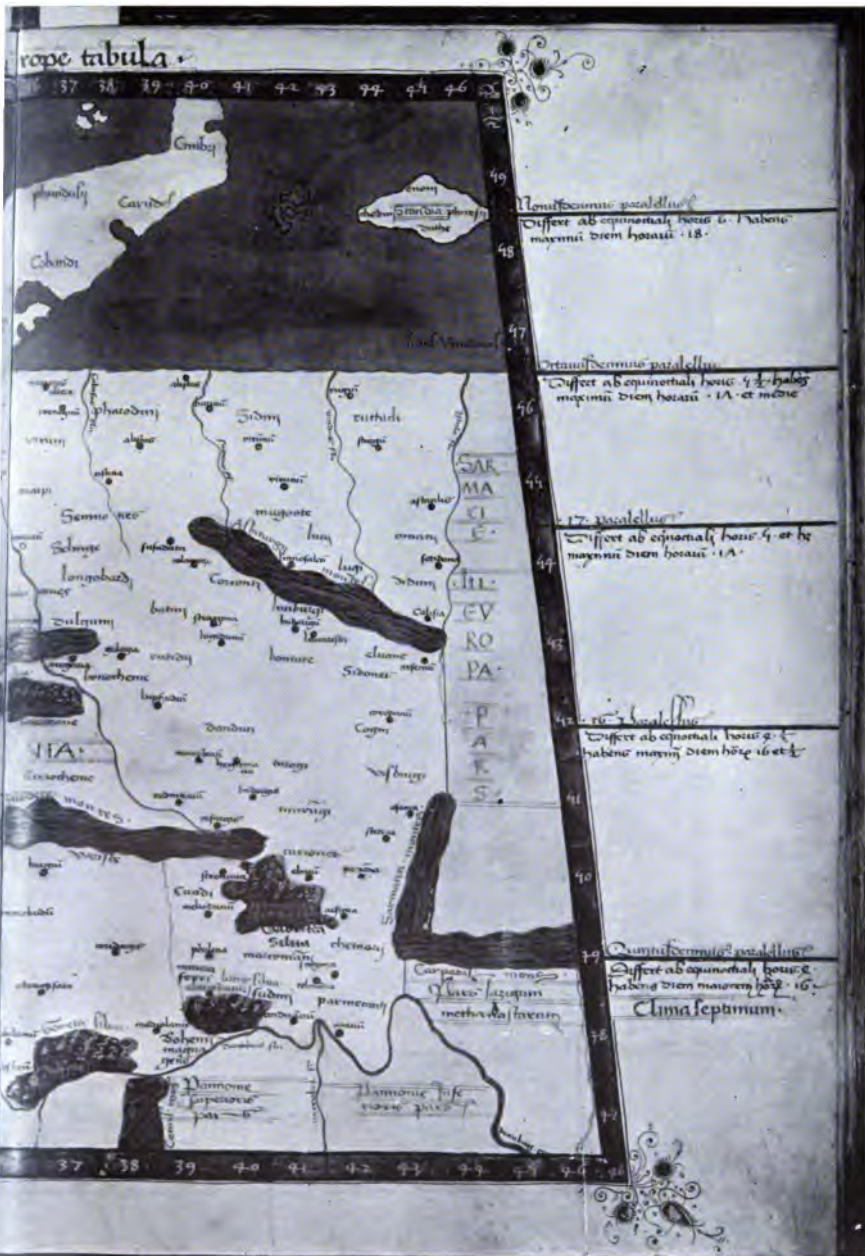
"'1016. *Ptolemæi Geographia Latine Reddita a Jacobo Angelo, the original superb manuscript from which the Roman edition of 1478 was printed, with the 27 maps exquisitely drawn by Nicolaus Germanus (Donis) and illuminated in gold and colours, from which the engravings were made, all the Initials in letters of gold, and ornamented with 8 Initial Letters and 138 Capitals, exquisitely illuminated in gold and colours, having at bottom of the first page the arms of the owner (a triple Mountain surmounted by a Tree sinople on a field or, having at the sides the Letters L. B.) half morocco, gilt edges, folio, Saec. XV, circa 1475. Probably the finest Manuscript of Ptolemy ever offered for sale.'*

"The description," Mr. Eames himself then continues, "is of course not accurate in stating that it was the manuscript from which the edition of 1478 was printed. The manuscript was purchased by Bernard Quaritch, and was offered for sale by him in his 129th Rough List for November, 1892, No. 735 of the list, where it is priced £550, at which price we bought it for the library.

"The manuscript contains 54 leaves of text, followed by 47 leaves containing 27 maps, followed by one leaf containing a list of the provinces. The size of the leaves is 11 x 16½ inches or 28 x 41.7 centimeters. The color of the sea is a dark blue; the color of the mountains is a yellowish brown; and the cities



rope tabula.



U. S.
OF
MICH.

are represented by small black circles with a gilt dot in the center."

These data so kindly furnished by the librarian, which are in complete accord with the statements of Count Apponyi both in reference to the auction at Sotheby's and the purchase by Quaritch, show conclusively that *neither at the auction nor at the purchase for the library was any account taken of the fact that the manuscript was the supposedly lost magnificent codex known to Ptolemy scholars as the codex Ebnerianus*. That this, however, is actually the case is made clear by the testimony of Count Apponyi, who declares that his great-grandfather purchased at the Ebner auction the manuscript of Ptolemy which was sold in 1892 at Sotheby's. But the same conclusion follows just as surely, if we compare the description of the codex given by Raidelius in 1737 with that of the librarian of the Lenox Library and of the auction-catalogue quoted by him.

Time and again Raidelius also describes the manuscript as extremely valuable, as "codex splendidissimus." He modestly says: "I shall give a description—not such as the great merit of the codex demands, but such as my inadequate powers of description permit" (*descriptionem dabo non qualem Codicis dignitas postulat, sed qualem fandi imbecillitas permittit*, p. 26). The codex was made accessible to Raidelius by the courtesy of its illustrious owner, the Nuremberg patrician, Wilhelm Ebner, distinguished alike for the nobility of his birth, his own endeavors in the field of science and his Maecenas-like patronage of letters. With the carefulness of the true lover of books Raidelius gives every desirable item of information: the size of the parchment codex is royal folio; it is of the thickness of two thumbs, contains 103 leaves (Mr. Eames in counting only 101 evidently did not include the fly leaves), is bound in calf decorated with various gilt lines and circles ("*Exemplum hoc*" we read on page 26, "*in membrana forma majoris, sive ut loqui amant, Regalis, elegantissime conscriptum, crassitie duos adæquat pollices, foliaque continet CIII. Ligatura constat ex corio Vitulino, quod variis inauratis lineis et circulis exornatum*"). From the circumstance that the clasps were fastened to pieces of

silk interwoven with gold Raidelius draws the probably correct conclusion that the original owner could not have been an ordinary person: "Eae Ligaturæa partes, quibus fibulæ sunt annexæ, ex panno confectæ sunt serico, intertexto auro: ex quo sane colligitur, primum Libri possessorem virum haud fuisse vulgaris sortis."

Unfortunately Raidelius was not able to interpret the arms at the foot of the first described page and all my own efforts to determine the first owner by means of this coat of arms have thus far proved unsuccessful. But from the description and picture of the arms given by Raidelius it follows with absolute certainty that the superb codex of the Lenox Library with its perfectly corresponding coat of arms (see Plate I) is the same that was once in the possession of Ebner and that was described in the auction catalogue of Sotheby: "Ipsa Codicis Ebneriani insignia exhibent conspiciendum scutum, fere quadrangulum, in cuspidem desineus, et corona laurea circumdatum; cui telamonis loco, ut vocant Heraldici, adest genius, sive Angelus, desuper dextra tenens coronam, sinistra vero scutum coronæ huic inclusum. In ipsius scuti parte inferiore tres apparent montes, ex quorum medio, inter duos eminente, surgit arbor, eaque ni fallor laurus. Inter coronam, alteri scuti lateri adscripta est littera L. alteri vero B., quibus literis primus Codicis Possessor sine dubio designatur" (p. 27). The arms of the codex Ebnerianus according to this description present the form of an almost quadrangular shield terminating in a point and surrounded by a wreath of laurel; as supporter, as the students of heraldry say, there is a guardian deity or angel who in his right hand holds the wreath from above, in his left the shield surrounded by this wreath. In the lower part of the shield there are three mountains; from that in the center, which is taller than the other two, there rises a tree, a laurel if I am not mistaken. Between the wreath and the shield there is inscribed on the one side the letter L. on the other a B., letters which undoubtedly indicate the original owner.

Passing to the description of the text Raidelius remarks (p. 27): "Scripturam Codicis si respiciamus, litteræ quorumvis

Librorum et Capitum initales sunt auro variisque coloribus artificiosissime pictæ. . . . Reliqua Scriptura venusta quidem accurataque est, nec tamen Seculum XV. excedit: id quod partim cognoscitur ex ætate, qua Tabulæ Codicis adiectæ sunt delineatæ, partim vero ex Scriptura ipsa. . . ." Just as the auction catalogue, so Raidelius also emphasizes the fact that the initial letters of the separate books and chapters are most artistically painted in gold and various colors, and that the remaining script is elegant and carefully executed. Taking into consideration the execution of the maps included in the work and the character of the script, Raidelius also assigns the codex to the fifteenth century.

After these general remarks Raidelius first of all passes to the consideration of the remarkable fact that the codex is dedicated not to Pope Alexander V, but to Innocent V (see Plate I: "Beatissimo Patri Innocentio Quinto Pontifici Maximo Jacobus Angelus"). Evidently this is an error. Innocent V died in 1276; Jacobus Angelus completed his translation of Ptolemy's geography in 1409 or 1410. When Raidelius attempts to explain the error in the name of the pope by asserting that Jacobus Angelus desired to obtain the position of secretary from a pope named Innocent and that for this reason he had intended to dedicate the work, which was at that time already begun, to this pope, he must at least admit that the addition "Quinto" is entirely out of place since the pope in question could only be Pope Innocent VII (1404-1406). And when Raidelius seeks to extenuate this error also by remarking that variations in the numerical designation of the popes are by no means infrequent, and referring to the case of Pope Benedict (1724-1730) in his own day, whom some had at first referred to as the thirteenth, others as the fourteenth, he is evidently going too far, since there is not the slightest doubt as to the legitimacy of the six popes of the name of Innocent preceding Innocent VII. Certain it is that we are here dealing with a very extraordinary erroneous statement that bears most eloquent testimony to the fact that *the priceless manuscript of Ptolemy of the New York Public Library is really the long sought codex Ebnerianus.*

We now come to the second and most important part of our investigation, to the answer to the question: *What relation does our precious manuscript of Ptolemy bear to the Roman edition of Ptolemy of 1478*, with which, so far as the Ptolemy maps are concerned, the Roman editions of 1490, 1507 and 1508 agree? The auction catalogue describes the codex as "the original superb manuscript from which the Roman edition of 1478 was printed." The learned librarian, Mr. Wilberforce Eames, on the contrary affirms: "The description is, of course, not accurate in stating that it was the manuscript from which the edition of 1478 was printed." Raidelius likewise discusses the question of the relationship of the manuscript to the Roman edition and reaches the conclusion (page 29) that *the text of the manuscript presents the true and genuine translation of Jacobus Angelus* (veram et genuinam Jacobi Angeli versionem), which has been somewhat improved upon in the Roman and in the other editions with the exception of that of Bologna (nonnihil fuit emendata). On pages 29 to 33 Raidelius then treats of *the maps*, which are announced at the end of the second chapter of the eighth book in gilt letters in these words: "Nunc sequuntur *Tabulæ per Nicolaum Germanum*." First, Raidelius (pp. 29-32) seeks to establish who is meant by this Nicolaus Germanus and comes to the conclusion that it is the Benedictine monk "Nicolaus Donis," who, according to the testimony of the abbot Trithemius, is to be accounted as "Cosmographiæ Ptolemæi vigilantissimus repertor et diligentissimus restaurator" (p. 31), and whom Raidelius describes "pro primo Geographiæ tabularis restauratore merito habendus" (p. 32). The codex Ebnerianus he considers a copy of the original manuscript of Nicolaus Donis or a copy of a copy (p. 33). The relationship of the maps of the codex Ebnerianus to the maps of the Roman edition of 1478 or of any other printed edition he does not touch upon. Since he had noticed the difference in the wording of the text, he, too, would have answered the question, whether Ebner's manuscript was to be regarded as the original of the Roman edition, with a decided negative.

If I, in remote Feldkirch, believe myself justified in de-





JUN.
OF
MICH.

claring positively: *the text of the codex Ebnerianus, it is true, does not form the basis of the text of the Roman edition of Ptolemy, but the maps of the manuscript are surely to be regarded as the main source of the maps of the Roman editions*, this is due on the one hand to the fact that in the course of the last twelve years I have devoted myself to the most thorough investigation of the Ptolemy maps in general and in particular to the cartographic works of Nicolaus Germanus, and on the other to the kind assistance of my highly esteemed friend, Professor Charles Herbermann; for it was he who most obligingly procured for me not only excellent photographic reproductions of all the maps of the precious Ptolemy manuscript, but also transcripts of a number of characteristic passages of the text.

The transcripts of portions of the text were made with the utmost care by Professor August Rupp and Dr. Mario E. Cosenza, colleagues of Professor Herbermann at the College of the City of New York. In rendering this kindly service these gentlemen were not content merely to make a scrupulously correct copy of the text of the manuscript, but were kind enough to transcribe with equal accuracy the corresponding passages of the Roman edition of 1478 also, and at the same time to mark every least difference in the readings. It was, therefore, a simple matter for me to make certain that *the manuscript, so far as the text is concerned, could not be the source of the Roman edition*. It would take us too far afield to cite all the passages so kindly copied; one particularly characteristic passage, however, shall be cited in full, especially as it will enable any one to convince himself of the correctness of my assertion and at the same time give me an opportunity of introducing certain remarks that have an important bearing on the manuscript tradition of the Ptolemy text. The beginning of the second book reads as follows:

Cod. Ebnerianus:

“Eiusdem tractatus expositionem plage magis occidentalis Europe iuxta has pro-

Edit. Romana 1478:

“Expositio plage magis occidentalis Europe secundum subietas provincias vel Satra-

vincias seu satrapias. Britanniam. Ispaniam, Galliam. Germaniam. Retiam. Vindelicos. Noricum. Pannoniam. Illyricos atque Dalmaciam."

pias. Inverne Insule britannie tabula prima alvionis insule britannie hispanie betice 84. Hispanie lusitanie tabula secunda. 88. Hispanie Tarraconensis 91. Celtogallie aquitanie 104: Celtogallia lugdunensis tabula tertia Celtogallie belgice. 100 (!) Celtogallie Narbonensis 113. Germanie maioris tabula quarta 117. Retie et Vindelicie 129. Norici pannonie superioris tabula quinta 120½7. Pannonie inferioris illyridis liburnia Dalmatie 131. Simul provincie quindecim tabulæ quinque.

Circumscriptio promontoria. Insule amnium. Expositiones littoralis descriptio. Marium nomina. Montes. Flumina. Paludes sen lacus. Provinciarum nomina. Regiones seu gentes. Inscriptiones. Epigrammata. Urbes insignes. Secunde urbes, tercie urbes."

In the face of such pronounced differences in the texts it is incomprehensible how the auction catalogue could bluntly represent the manuscript of Ptolemy from the Apponyi collection as the source of the Roman edition of 1478; on the other hand, it is self-evident that the librarian of the Lenox Library regarded this statement as untenable or as a mere piece of advertising. If the question is asked, however, how such a vast difference is to be explained and which is the true

wording of the translation of Jacobus Angelus, our answer must be that these are problems that have hitherto been left untouched. Here it will suffice to say that the manuscript properly describes its text as that of Jacobus Angelus; for in one of the oldest copies of the translation of Jacobus Angelus, which was formerly in the possession of Cardinal Fillastre, but is at present in Nancy and in transcript at Rheims, the corresponding passage reads: "Eiusdem tractatus expositionem plage magis occidentalis Europe iuxta has provincias seu satrapias: Britanniam, Ispaniam, Galliam, Germaniam, Retiam, Vindelicos, Noricum, Pannoniam, Illiricos atque Dalmatiam." As will be noted at once, the agreement is so complete between the manuscripts at Nancy and Rheims on the one hand and the codex Ebnerianus on the other, that one might easily be tempted to think of a direct dependence. If such dependence, however, appears to be excluded for other reasons, it is nevertheless evident that they are based on a common source, to wit, the translation of Jacobus Angelus of the year 1409 or 1410, which was dedicated to Pope Alexander V (1409-1410). The considerably more extensive text of the Roman edition goes back to a Greek manuscript, still in the Vatican Library. Of this manuscript I shall give a detailed account elsewhere. The inserted numbers, 84, 88, 91, etc., point to the original *source* of this Vatican manuscript, and this original type, as was demonstrated to me by the best judge of Greek manuscripts, the learned Monsignore Dr. Mercati, a man highly esteemed by experts, must date from as far back as the fourth or even the third century of the Christian Era.

As for the maps of the codex Ebnerianus, their photographic reproduction was, at Professor Herbermann's request, very kindly supervised by my collaborator in publishing the large wall-map of the world of Iodocus Hondius (†1611), Mr. Edward Luther Stevenson, LL.D., Secretary of the Hispanic Society, New York, who showed me the further kindness of uniting the excellent photographs into a small atlas and sending them to me in that form. At the Eighteenth German Geographical Congress this tastefully bound little atlas received

much commendation. For all his painstaking care I desire here again to express my thanks and obligation to Professor Stevenson, to whom historical cartography is already much indebted.

With the aid of these excellent photographs I was in a position to make minute comparisons with the maps of the Roman edition of Ptolemy. Naturally my attention was first directed to particularly characteristic features. Such, above all, is the representation of the three islands to the west of the Cimbrian Chersonese (the peninsula of Jutland), the "Saxonum insule." In the original Greek copy with the well-known 27 Ptolemy maps (in addition to the map of the world, 10 maps of Europe, 4 of Africa and 12 of Asia) these three islands are found quite far to the north of the mouth of the Elbe, arranged one beside the other with the longest diameter running north and south



FIG. 1.

Vat. Urb. Graec. 82.
One-half natural size.

(Fig. 1). On the oldest Latin Ptolemy maps these islands are found in exactly the same arrangement and position. Donus Nicolaus also presents this drawing in his earliest manuscript.

In another recension of the Greek Ptolemy manuscript with 68 maps, which has not been considered hitherto from the cartographic point of view, the same three islands are found north of the mouth of the Elbe; but here the longest diameter runs east and west and they lie not one beside but one above the



FIG. 2.

Mediol. Ambros. Graec.
D. 527. Inf.
One-half natural size.

other (Fig. 2). In two Ptolemy manuscripts in Naples and Valencia, that are undoubtedly from the hand of Donus Nicolaus Germanus and contain maps in the so-called "Donis projection" first employed by him, Nicolaus follows this method of representing the three islands, and draws them at some distance to the north of the mouth of the Elbe with the largest diameter east and west, lying one above the other.

In the other manuscripts of the German cartographer these three islands show peculiar wanderings. In one instance the southernmost is in the mouth of the Elbe, in a second the middle island, in a third the southernmost lies to the west of the mouth of the Elbe. In short, passing from one manuscript

of *Donnus Nicolaus* to another we find changes now in the position, now in the shape and again in both position and shape of these islands.

If now we compare the representation of these islands in the *codex Ebnerianus* with that in the maps of the Roman edition, we find that they are in complete accord both as to the position and as to the shape of the three islands: in both cases the central island is found as a long, narrow island extending southeast and northwest in the middle of the mouth of the Elbe (see Plate II). Such an erroneous representation, to be found in no other Ptolemy map, whether Greek or Latin, does not, of course, without further corroboration, prove that this particular manuscript was the source of the maps of the Roman edition, but it does make it very probable. And if on the same *Germania* map the two other groups of three islands, each in their turn, show not the north and south direction, as is the case in the common Greek and the oldest Latin manuscripts, but an entirely different configuration, and if the maps of the Roman edition of 1478 again agree exactly with our manuscript, this of course furnishes another noteworthy fact that may help our contention. And if again we compare at random, now on one map, now on another, a mountain, river, city or the topographic signs used to indicate a mountain range, river or city, and find that in almost every instance they agree in location, drawing and name, and, indeed, often not only in the name itself but even in the separation of its syllables and letters, and if on the other hand, we know from experience to what extraordinary extent the concededly genuine manuscripts of *Donnus Nicolaus Germanus* differ from one another (compare for instance one of the maps of the *Ulm* editions, that correspond exactly to the maps of the *Wolfegg* manuscript, with the corresponding map of the Roman editions, e. g., the eighth map of *Asia*, which, by the way, shows very noticeable erasures in the *codex Ebnerianus* [see Plate III], we shall scarcely entertain any further doubt that the manuscript in the *New York Public Library* is really the source of the Roman Ptolemy maps. Both before and during the session of the *Eighteenth German Geographic Congress* at *Innsbruck* friends of his-

torical cartography, such as Aulic councilor Prof. Franz von Wieser, Ph.D., of Innsbruck; privy councilor Prof. Herm. Wagner, Ph.D., of Göttingen; privy councilor Prof. Sigmund Günther, Ph.D., of Munich; Prof. Eugen Oberhummer, Ph.D., of Vienna and others compared with the greatest interest the photographs of the manuscript maps with those of the Roman editions and their unanimous verdict was that *the maps of the codex Ebnerianus were indeed to be regarded as the source of the maps of the Roman editions of Ptolemy.*

Striking and indubitable, however, as is the agreement in so many instances, it would be very much amiss to attempt to deny the fact that very noteworthy differences are also to be found. For any one acquainted with the manuscript tradition of the Ptolemy maps there is no difficulty in explaining these changes; at times we are dealing with a concession to older, at others with a concession to more recent cartographic material. Of course it does not follow that we are thereby justified without further evidence in accounting for the alterations by saying that the editors of the Roman maps had made changes sometimes in accordance with an older, sometimes in accordance with a more recent source. There is the possibility that Nicolaus Germanus himself was the author of another manuscript that coincided exactly with the Roman edition. The possibility, of course, cannot be denied. But for mere possibilities the earnest investigator has as little use as the practical politician. Moreover, as the result of many years of research concerning the work and methods of the German cartographer Nicolaus Germanus, I am personally convinced that no manuscript agreeing so closely with the codex Ebnerianus as would a manuscript agreeing word for word with the Roman map, was ever produced by our German cartographer. Nicolaus Germanus is in the habit of making entirely different changes in his various manuscripts both as to the number and the significance of the presumptive improvements. At all events we shall be better advised to deal with actual conditions than with improbable possibilities. And here we are in the fortunate position that the editors of the Roman Ptolemy maps have themselves made

mention of the manuscript sources at their disposal. In the preface to the Roman edition of Ptolemy's geography of 1478, which was dedicated to Pope Sixtus IV, besides referring to a very old Greek codex corrected by the philosopher Gemisto they expressly mention Latin manuscripts; the Veronese humanist, Domitius Calderinus, had undertaken to compare these with one another (. . . "ne librariorum inscitia tue Sanctitatis aures offenderet, Domitius Calderinus Veronensis cuius huius emendationis provintia demandata fuerat, eam curam suscepit, asserens *cum vetustissimo greco manu Gemisti Philosophi emendato latinos codices se collocaturum*," cf. the preface to the Roman edition of 1478). If the purpose here expressed was really carried out, it ought to be possible even in our day to establish the fact. That *the text* of Jacobus Angelus was in reality considerably improved after a very old Greek source we have already seen. That the same course was pursued in reference to the maps seems to be best evidenced by the eighth map of Asia. On this erasures have been made and new matter introduced (see Plate III). The corresponding map of the Roman edition omits the more modern courses of the rivers, still readily recognizable in spite of the erasures, and exhibits the very peculiar symmetrical river systems running from one mountain to another, corresponding to the old Greek original. The same is true of the erased and newly introduced topographic details and of the other erasures and newly introduced matter in the third and fifth maps of Asia. These suggestions must suffice for the present. They may easily be supplemented in detail in America itself with the original manuscript as a basis as soon as the edition of the oldest Greek manuscript with maps and its almost slavish Latin translation, a work upon which I am at present engaged, has been published. To call attention also to traces of another Latin manuscript, and that a more recent manuscript of Donnus Nicolaus Germanus, the Germania map of the manuscript has the reading "busactori" twice, while the printed edition on the other hand has in one place (somewhat to the east of the lower Rhine) "busactori parvi" and in the other (between the Ems and the Weser) "busactori minores."

These designations are found in exactly the same places in a more recent manuscript revision of Nicolaus Germanus, whereas in the older manuscripts they are not found at all or at least not in the corresponding places. This more recent revision is likewise in the Vatican Library. So far as I can see there is no single difference in representation or statement that can not easily be explained. *The comparatively rare and unessential differences, therefore, far from tending to disprove the dependence of the maps of the Roman edition of Ptolemy upon the maps of our manuscript, actually strengthen it, since they fully meet the expectations aroused by the introductory remarks of the Roman edition.*

As has been stated, the alterations are in part traceable to a more recent revision of the Ptolemy maps of Donnus Nicolaus Germanus. Not to go into the details of a subject that has been repeatedly discussed by me, the reader is referred for an account of the cartographic works of the priest Donnus Nicolaus Germanus as well as for the circumstances of his life, so far as they have become known, to my remarks in "The Discoveries of the Normans in America" (German edition, St. Louis, Mo., 1902, pp. 75-90; English, London, 1903, pp. 73-86). In the same work it was also shown that we must distinguish no less than three revisions of the Ptolemy manuscripts of this prolific German author, one which contains only the 27 customary Ptolemy maps, a second, which adds three modern maps, and thirdly one which exhibits five modern maps. The valuable manuscript of the New York Public Library belongs with its 27 maps to the first and oldest revision, and among the codices of this oldest group it occupies a middle position inasmuch as it mentions at least the author of the maps. Other manuscripts make no mention of the author's name, while a third group give the name not only of the author of the maps as the codex Ebnerianus but ascribe both text and maps to Donnus Nicolaus. This last group simply omits the dedication of Jacobus Angelus and substitutes therefor a dedicatory epistle to Duke Borso of Modena. This, the most recent group of the first revision, dates from the year 1466, as I have shown in "The Dis-

uere ad hystoriam inconspicere incipit q̄ p̄du-
re. Partione igitur tabule aut certe potius
minus errorem hinc. si cum sic diuidemus i-
ue frequeniores ex locis regiones uel sole ut
cum paucis alij etiam tabulam p̄sentamus. cum
minoribus distantijs circulorum. Minus uero
habere minus q̄ stabili occupat. si plures
similibus sub una tabula in minoribus circulo-
rum distantijs continerentur. Non enim et
hic oportet omnes tabulas eque cōspicuas
simul esse. sed q̄ soli in quolibet solo seruet
proportionem. Quomodo modum cum unum so-
lum caput describimus. que solus capitis sit
aut cum solim manum. que solus manus sue
figuramus. nisi cum sub una figura totum ho-
minem facimus. Unde quomodo modum nihil
impendit. aliquid totum. aliquando uero mi-
nuat. si ne in partibus quando cōsistunt sunt
quas possumus. et augere singularem a minu-
ere secundum frequentiam locorum in tabulis
notandorum. Nec procul a ueritate fiet. si ut
in initio operis diximus. si pro circulis rectas
lineas describeremus. Preterea. ut circuli uoluit
in tabula adnotabimus metatiles ipsos. non
inclinales et flexos. sed inuicem eque distan-
tes. Cum aut in uniuersi habitabiles latitudi-
nes et longitudines totius uixit magnas su-
per distantias. non faciunt in extremis circuli
insignes quoddam. et cessus. si nec in quatuor
tabularum. Unde cum uixit proportionem
paralleli tabulam diuidentes ad maximum or-
culum. diamus fieri. dante graduum compa-
rationes. id quod ad totam distantiam tabule
non quæramus. sed id solum qd̄ ab uno ex-
tremo ad alium ex utrumq̄ distat.

Debet ad quamvis tabula adaptari

His igitur presuppositis. huiusmodi
dispositionem ingredientibus. En-
tepe tabulas dātm cōstruimus.
Ap̄rie tabulas quatuor. Totius
Asie tabulas duodecim. In tabula uero qua
libet. sūnam quandam aduenimus. p̄sopo-
nentes aut continentes tabula. queq̄ sit. et
quā magna. et quas habere regiones seu p̄-
uincias. et quam rationem habeat p̄uincie
lus. qui p̄medium ipsam incedit. et uerū
us ficia potest ad ipsum meridianum. et
que totius tabule p̄uincie etiam subor-
dinantes per eorundem quamlibet. inscri-
um autatam. Secūndum assumptas. ad
magnitudinem maximam. dicitur in
ip̄s. Distantiam ito secundum longi-
tudinem. capionis p̄ ab̄scissas a meridia-
no p̄ Alexandria. siue ad orbem solis siue ad
occiduum. ex magnitudine seu numero ho-

rum equinoctialium. Preterea quibus si-
ḡ tot circuli sup̄eretur. et quibus semel aut
bis sol supra uerticem fiat. et quomodo situm
habeat. ad notandos ipsos. Addidimus etiam
quas supra uerticem habebent. p̄uincias
apparent latitudines ad ip̄m equinoctiale.
hoc est si semp. p̄ eorundem p̄uincias ducet.
Cum autem ostenderemus in opere. mathema-
tico qd̄ fixarum spherā uoluerit ad cōse-
quentes orbis reuolutiones. et equinoctialis
signis. neq̄ circa polos equinoctialis. sed circa
polos circuli per medium. Zodiacum metatiles.
quomodo modum in erratis non possit
eandem asserere eorundem locorum semp. supra
uerticem esse. sed necessario transire alia
ad loca magis septentrionalia q̄ prius. alia
uero ad magis australia. frustra fuisset addi-
tio talis Ep̄logi. cum licet in spherā aspon-
secundum hanc hypotesin. in quæstis tempo-
ribus ipsius situm ad circulum. amborum po-
lorum constituentes. et circumferentes totam
ad p̄uincias meridiani diuisum. latius. con-
suetudine signum ipsius. tot absq̄ gradibus
ab equinoctiale. quot parallelus ip̄e. que-
sit loci. Quod p̄ uerisq̄ polos facile fiet. an-
imaduertere. siue nullatenus. loci aliquis
subducatur. p̄ signum illud fixarum. siue
plures. et quibus aliqui. his igitur p̄finitis
his. que restant incipienda sunt.

Item sequuntur tabule p̄uincie et orbis circuli.



coveries of the Normans.²² In the same work (pp. 116-121 of the German, pp. 112-118 of the English edition) will be found a copy of the dedicatory epistle to Borsso. We have, therefore, every reason to put the date of the writing of the entire *Ebnerianus* prior to the year 1466, that is, at least full ten years earlier than the auction catalogue ventured to put it. That this does not diminish the value of the codex goes without saying.

We are at the end of our investigation concerning the important Ptolemy manuscript with maps in the New York Public Library. We shall not be misunderstood when we give expression to our lively regret that so valuable a manuscript of Ptolemy should have been sold to America and that it was not made possible for the British Museum or some other great library of Europe to acquire so priceless a manuscript. In excuse it may be pleaded, as was done by a London antiquarian with whom I am on terms of friendship, that the true value was not known; that the auction catalogue contained not a word to show that it was the superb codex of Ptolemy so highly praised by Raidelius as early as 1737; that the statement of the auction catalogue that this was the original of the Roman edition of Ptolemy of 1478 was looked upon as a mere piece of advertising, and all the more so because an examination showed that the texts did not at all agree; that as a result of this the maps were entirely disregarded. If this unfortunately belated examination of the maps as well as of the text has been made possible for me, I am indebted therefor to the hearty co-operation of the directors of the New York Public Library, who willingly granted permission to have photographic reproductions of all the maps made for me. To them and to the highly esteemed gentlemen of New York, who at Professor Herbermann's request so disinterestedly assisted my investigations I again express my heartfelt thanks.* To have met with such cordial response to my requests lessens the regret for the loss

*Since the author is engaged upon a scientific work on the connection existing between the maps of the Greek and Latin manuscripts of Ptolemy, he respectfully requests all who are in possession of a Greek or Latin manuscript with maps or who can give definite information concerning such a manuscript, kindly to communicate with him. His address is Rev. Jos. Fischer, S.J., Feldkirch (Vorarlberg), Austria.



coveries of the Normans." In the same work (pp. 116-121 of the German, pp. 112-118 of the English edition) will be found a copy of the dedicatory epistle to Borso. We have, therefore, every reason *to put the date of the writing of the codex Ebnerianus prior to the year 1466, that is, at least full ten years earlier than the auction catalogue ventured to put it.* That this does not diminish the value of the codex goes without saying.

We are at the end of our investigation concerning the important Ptolemy manuscript with maps in the New York Public Library. We shall not be misunderstood when we give expression to our lively regret that so valuable a manuscript of Ptolemy should have been sold to America and that it was not made possible for the British Museum or some other great library of Europe to acquire so priceless a manuscript. In excuse it may be pleaded, as was done by a London antiquarian with whom I am on terms of friendship, that the true value was not known; that the auction catalogue contained not a word to show that it was the superb codex of Ptolemy so highly praised by Raidelius as early as 1737; that the statement of the auction catalogue that this was the original of the Roman edition of Ptolemy of 1478 was looked upon as a mere piece of advertising, and all the more so because an examination showed that the texts did not at all agree; that as a result of this the maps were entirely disregarded. If this unfortunately belated examination of the maps as well as of the text has been made possible for me, I am indebted therefor to the hearty co-operation of the directors of the New York Public Library, who willingly granted permission to have photographic reproductions of all the maps made for me. To them and to the highly esteemed gentlemen of New York, who at Professor Herbermann's request so disinterestedly assisted my investigations I again express my heartfelt thanks.* To have met with such cordial response to my requests lessens the regret for the loss

*Since the author is engaged upon a scientific work on the connection existing between the maps of the Greek and Latin manuscripts of Ptolemy, he respectfully requests all who are in possession of a Greek or Latin manuscript with maps or who can give definite information concerning such a manuscript, kindly to communicate with him. His address is Rev. Jos. Fischer, S.J., Feldkirch (Vorarlberg), Austria.



suffered by old Europe when it lost the valuable manuscript of Ptolemy now in the New York Public Library, the "splendissimus codex Ebnerianus" as Raidelius as early as 1737 repeatedly called it, *the chief source of the maps of the Roman editions of Ptolemy of 1478, 1490, 1507 and 1508, the most influential manuscript of Ptolemy from the hand of Donnus Nicolaus Germanus of the period prior to 1466.*

The U. S. Catholic Historical Society will gladly transmit any such communications.—*Editor's Note.*

FATHER FERDINAND FARMER, S.J.
AN APOSTOLIC MISSIONARY IN THREE STATES

BY REV. JOHN F. QUIRK, S.J.

Among the missionaries who have planted the seed of the Faith in newly discovered lands, a three-fold class may clearly be distinguished. First of all, there are the heroic heralds and apostles of Christianity who have blazed the path of the Gospel through the wilderness at the risk and peril of their lives. Then there are those who, following in the broad track of the first sowers of the good seed, have watered and nursed it assiduously with their sweat and toil. Finally, we may mention those who in one or other particular field of Christ's vineyard have fostered the Faith once it has taken root, and so come to be regarded as the fathers or founders of a special church or mission.

In the second class of Gospel laborers mentioned above, among those who have borne the burden and heat of the day in traversing vast territories and redeeming the soil of many hearts to Christ, I would place without hesitation the name of Ferdinand Farmer, the subject of the present sketch. A missionary in the three States of Pennsylvania, New Jersey, and New York, Father Farmer has laid the Catholics of these commonwealths under a lasting debt of gratitude by his zeal and labor in building up God's house and his devotion to religion in her struggling days.

BIRTH AND EARLIER YEARS

Father Ferdinand Farmer, or Andrew Steenmeyer, as he was originally named, was born on October 13, 1720, in the circle of Suabia, a land of Southern Germany lying between Bavaria and Switzerland. The country of his birth was, for the most part, an agricultural one, hence we may presume he came of rural stock, and to this supposition the name of "Meyer" or "Farmer" lends its weight. That his parents were

substantial and provident we may also take for granted, for one of his biographers informs us that in his early youth he was "initiated in the doctrines of piety and the elements of liberal learning." He was admitted into the Jesuit novitiate at Lansperge on September 26, 1743, being then twenty-three years of age. The intervening years between that date and his coming to America must have been passed in his studies of philosophy and theology, since that period would about cover the time needful to prepare for the priesthood. After his ordination Father Farmer became animated with a zeal for souls that moved him to offer himself for the foreign missions and that of China in particular. This offer, however, was not accepted, and eventually he joined the English Province of his brethren. It was in this way that a kind Providence prepared for his coming to America and the Maryland mission of his Society, which was then a dependence of the English body of Jesuits. In view of the after fruits of his ministry, so various and multiplied in this land of ours, no one can doubtfully question God's designs and purpose upon his holy life. Rather must we see His hand directing him hither, as one of his admirers remarks, "to bless this Western Hemisphere with the bright example of his virtues and raise him an ornament to the little Society he served by a faithful and able discharge of the duties of his ministry."

MISSIONARY AT LANCASTER, PA.

It was on June 20, 1752, that Father Farmer arrived in America, and it would appear that he was immediately assigned to the charge of the Catholics living within the mission of Lancaster, Pa. These good people, mostly Germans, were made up of scattered farmers, who were well worthy of his devoted ministrations. Their religious temper and zeal are best exemplified in the incident that is told about the building of their church some years before under Father Schneider, the founder of the mission, for then it was that hardy piety animated the men to hew and haul the stones for building from the quarry and stimulated the women to the task of making

mortar. This work, be it remembered, was done between times of their regular husbandry of the harrow and plow, of sowing and harvesting. It is not difficult to imagine that Father Farmer's religious spirit drank deep of the inspiration of this pious people while for six years he journeyed among them dispensing the mysteries of God. Yet of these days of precious merits before God we have only the bald facts of the period fulfilled, the distant householders of the Faith, with all the consequent hardships and toils to be inferred. It was, from the merely human point of view, a life thrown away on meaner objects of attention. But who can doubt that in the higher court of judgment that life was accounted of supreme gain, *Vita abscondita*, a "Hidden life with Christ in God"?

AT OLD ST. JOSEPH'S, PHILADELPHIA

In 1758 we find Father Farmer transferred from Lancaster to St. Joseph's, Philadelphia. Here his home life must have proved an agreeable change, the solitary existence of his previous mission being replaced by the company of Father Robert Harding, superior, and afterwards by that of Father Robert Molyneux, who succeeded the latter. Of his ministry at St. Joseph's we have abundant testimony in the register of his baptisms and marriages. The Baptismal Records in Father Farmer's own handwriting have been preserved at St. Joseph's to this day, and from these pages one may draw lessons concerning his extensive care of souls, his fruitful labors, and even his exactness as a scholar. Thus we have in the place of conferring the sacrament an index of his travels on the different missions he tended. And as we read the names of missions in Lancaster, Chester, Berks, Bucks, and Delaware counties in Pennsylvania and note the places that he visited in Passaic, Sussex, Morris, Camden, Salem, and Cumberland counties of New Jersey and in Dutchess County, New York, we marvel at the range of his journeying and his amazing endurance of bodily exertion and fatigue.

Perhaps the most comprehensive view of his mission field might be given as follows: It embraced all the territory of

southeastern Pennsylvania, the entire State of New Jersey and southern New York. Well-known towns of to-day, such as Kensington, Goshen, and Bristol in Pennsylvania; Ringwood, Long Pond, Gloucester, Deerfield, and Salem in New Jersey; and Fishkill in New York, benefited by his ministrations, and that for a term of long years. The manner of his traveling also is worthy of more than passing mention, for since no car or comfortable mode of conveyance was to be had, the lengthy road and wearisome days were made on horseback.

But if the work of attending the mission station was beset with iron difficulties, the fruits of the spiritual harvest were golden in number and character. Take, for instance, merely the simple story of souls regenerated in baptism as told in the Baptismal Register kept at St. Joseph's by Father Farmer during the twenty-eight years of his stay there. The number recorded in full is 3317, and although these figures represent the total of St. Joseph's proper as well as of the missions, yet these latter alone, which are all to be accredited to Father Farmer's ministry, amount to 528 at the lowest reckoning.

Or again, turning to the Marriage Register at St. Joseph's, which also stands in the good Father's handwriting, what a splendid record meets the eye in the 568 marriages, all of which, with some few exceptions, expressly mentioned, were witnessed and attested by himself.

VICAR OF BISHOP CARROLL IN NEW YORK

There is no evidence to indicate that Father Farmer ever ministered to the Catholics of New York before the Revolution. In fact, under the British rule by the provisions of 1700, it was hazardous in the extreme for "Popish Priests and Jesuits" to enter the Colony, and even the State constitution of 1777 excluded Catholics from the right of citizenship if they came from foreign countries. It is noteworthy that an entry of Father Farmer's Baptismal Register for 1781 shows that he visited Fishkill in October of that year and baptized fourteen children. This is the earliest record of any visit paid by the Father to New York, and the infants baptized were the off-

spring of Canadians or Acadians settled in the place mentioned.

The year 1783 is memorable for the evacuation of New York City by the British troops and for the public assembling of Catholics "in open celebration of the offices of religion." Archbishop Bayley in his "History of the Catholic Church on the Island of New York" informs us that "the first priest who officiated for them was the venerable Father Farmer, who came on from Philadelphia occasionally for that purpose." Again he alludes to him in these terms: "Not only as Vicar, but as founder of the little congregation in the city of New York, Father Farmer continued to take an interest in it and to visit it occasionally until his death in 1786." We may add to this general declaration of his interest and visits that they meant much for the body of Catholics of that day when, as Father Farmer himself writes of them, they were reported as being "*two hundred*" in number, and of whom after a subsequent visit he writes again that the "congregation there seems to be in a poor situation and under many difficulties." The good Father's solicitude, therefore, was well bestowed upon the growing church of New York in that day of need. But recently gathered together, the faithful naturally were lacking in cohesion and firmness of body. Moreover they were without permanent resident pastors, for the clergymen who ministered to them were transient priests of uneven talents and unsettled dispositions who did not agree with each other, and between whom and the members of their flock misunderstandings and differences were not uncommon. Surely to meet such a situation a spiritual Solon or rather a Christly priest was imperatively demanded. We shall see how truly God raised him up in Father Farmer, "the man of the hour."

The need of the occasion was to bring the recently scattered sheep together, hold them in solidarity, and ward off dissensions from among their guardians—in a word, to bind all together in Christ. And this task the Vicar of New York accomplished by visiting them under untoward circumstances about once a month and by earnest appeal, instruction, and

exhortation. With the laity he was ever the man of God, the Father of their souls, the Vicar of the Prefect Apostolic, vested with power to command and enforce the Canons of the Church.

With the clergy who happened to be at variance or in opposition, he was stern yet considerate, just yet exacting in his regulations. In all his letters to Bishop Carroll, especially in those bearing on vexed and awkward situations, he manifests a calm and equable temper and a rare judgment affecting persons, their talents, and limitations. These letters in themselves reveal him a consummate judge of character and a guide and master of souls gifted above the ordinary. What more natural in the history of events than that Father Farmer should prevail over the complicated situation of that trying period! And this he did, sweetly but firmly. He pacified clamoring trustees by means of gentle rebuke and expostulations; he adjusted disturbed relations between them and the clergy who served them; and with nice discretion he mediated between warring clergymen and balanced claims that seemed irreconcilable. Yet in all he did he was no compromiser, no expedientist; but simple and straightforward, he scored his points of victory, succeeding to a wonderful degree in satisfying the unsatisfied. In recalling his brief and apostolic career in New York and over her Catholic congregation of one hundred and twenty-five years ago, the words of Ezekiel descriptive of the Good Shepherd come fittingly to mind:

"As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep and will deliver them out of all the places where they have been scattered in the cloudy and dark day."

"I will seek that which was lost; and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve; and I will feed them in judgment." (xxxiv. 12, 16.)

DEATH OF FATHER FARMER

The years Father Farmer devoted to the Catholics of New

York were destined to be his last upon earth. From 1783 to 1786 his health visibly declined, as Father Molyneux, his superior at St. Joseph's, remarked to Bishop Carroll in a letter addressed to the latter almost two years before the end came. When death overtook him, following soon after a final journey to New York, the same superior who, by the way, was a man of large weight and body, wrote of the Father's poor physical condition, saying that he was "no more fit to take that journey than I am to fast forty days and nights like St. Stylites, without eating and drinking." He died on August 17, 1786, and was buried at Old St. Joseph's, Philadelphia.

LEARNING AND SANCTITY

In forming any appreciation of Father Farmer and his life work, it is impossible to omit mention of his learning and sanctity. Like many another apostle to the simple and unlettered, he was himself a man of marked knowledge in letters and science. Of this fact we have ample testimony in his "Records" and his letters. Thus his "Registers" of Marriage and Baptism testify to the exact, judicious, well-informed mind of the writer, who sets down each fact affecting the validity of the sacrament and perfection of the record with scrupulous fidelity. His letters evince a similar proof of solid mental attainments, for they contain here and there apposite quotations in classic Latin and are throughout easy and simple in the flow of their English, which was an acquired tongue. But it is from Father Molyneux in his funeral sermon that we obtain the best estimate of his gift of learning. A man of considerable knowledge himself, the preacher could yet say of him that "he is gone too soon for us, who still wanted his fatherly counsels and wholesome instructions." And again he speaks of "his singular worth and merit" in these terms: "His learning and other commendable qualifications soon drew the public notice, hence without seeking for honor, he was admitted by the suffrages of learned acquaintance, a member of the philosophical society. To his correspondence with Father Myrs, late astronomer to the Elector Palatine, now Duke of Bavaria, that society is in-

REFERENCES

- LIFE AND TIMES OF ARCHBISHOP CARROLL, by Bernard Campbell, Esq. Catholic Magazine, Vols. IV and VI.
- THE LIFE AND TIMES OF ARCHBISHOP CARROLL, by John Gilmary Shea.
- LIVES OF DECEASED BISHOPS IN THE UNITED STATES, by Richard H. Clarke, A.M. Vol. I.
- THE HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA, by Thos. Hughes, S.J., Documents, Vol. I, part 2.
- BIOGRAPHY OF MEMBERS OF SOCIETY OF JESUS, by Dr. Oliver.
- HISTORY OF THE CATHOLIC CHURCH ON THE ISLAND OF NEW YORK, by Rev. J. R. Bayley.
- RECORDS OF AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, Vol. II.
- THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, Vols. V, VI, XIV.
- WOODSTOCK LETTERS, Vols. II, III, V, VII.
- CATHOLICS AND THE AMERICAN REVOLUTION, by Martin I. J. Griffin. Vol. I.
- A FUNERAL SERMON ON REV. FERDINAND FARMER, by Rev. Robert Molyneux.
- CATHOLICITY IN PHILADELPHIA, by Rev. Joseph L. J. Kirlin.

BIBLIOGRAPHY OF JOHN GILMARY SHEA

BY REV. EDWARD SPILLANE, S.J.

John Dawson Gilmary Shea was born in New York, July 22, 1824, and died at Elizabeth, N. J., February 22, 1892. His first noteworthy publication was the "Discovery and Exploration of the Mississippi Valley" in 1852 and the last the "History of the Catholic Church in the United States," the fourth and final volume of which was issued in 1892. For forty years his pen was ever active, principally in making known the results of his own researches into the Church's history on the North American Continent, and in rendering available some of the authentic sources from which this history must be written by future historians. His studies covered a wide field. He was as familiar with the story of the Spanish settlements of Florida and the Californias as he was with the French missions and explorations in the rest of the United States and Canada. Besides the published volumes there are many articles of his, chiefly historical, which lie scattered here and there in Catholic and secular periodicals. The following is an attempt to give a complete list of his books and of the articles that have appeared over his signature. It is fitting that the record of his ceaseless activity should find a place in the *United States Catholic Historical Magazine*, of which he was the founder and first editor.

1850.—ILLUSTRATED NOVENA OF ST. FRANCIS XAVIER OF THE SOCIETY OF JESUS, Apostle of the Indies and Japan, and Patron of the Propagation of the Faith. With a selection of Prayers. 32mo. Montreal, 1850.

1852.—DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY, with the Original Narratives of Marquette, Membré, Hennepin, and Anastase Douay, with a facsimile of the newly discovered map of Marquette, and facsimile

CIVIC HONORS AND ESTEEM OF MEN

As a matter of course, such a life as that of the priest and missionary must look to God and future life for reward and recompense. His lofty aspirations are lifted above any prizes of this life. They are voiced as the sentiment of the chastened and exalted Wolsey: "My hopes in Heaven do dwell." Yet in spite of Father Farmer's indifference to worldly esteem God did not permit his days to pass altogether without public recognition on the part of men. One notable instance of proffered honor was connected with the attempt of the English Government to create in Philadelphia the regiment of Roman Catholic Volunteers. We read in Gilmary Shea that a special Act enabled the King to commission Catholics in America during the time of the war, and that after the capture of Philadelphia in 1777 it was General Howe's earnest desire to have Father Farmer serve as chaplain of this regiment. Fortunately, the prospect of commission and enlistment failed, in point of fact never getting beyond the paper on which it was written. As for the proposal of the chaplaincy, it met with no approval from the good Father, who would in nowise lend aid to the enemies of his adopted country. Nevertheless, the incident reveals the high esteem and importance attaching to the Father's name and influence.

The other instance of honor coming to him was one of worth and dignity, and it was found welcome. This was the position of trustee of the University of Pennsylvania, to which he was appointed with the expressed commendation of all writers from his own day down to the present.

If other indications of external reverence were lacking, the confidence of his brethren both in the Society and the body of Clergy in Maryland and Pennsylvania would offer convincing proofs. The very extent of his confided mission showed the large trust reposed in him by superiors. After the suppression he was elected one of a committee of three, along with Fathers Lewis and Digges, to settle disputes that might arise among the clergymen of the Maryland mission. The title of Venerable was accorded him by many during his last years of life and

after death. All these evidences of esteem were worthy and enduring testimonials from the mouth of man.

PHYSICAL PRESENCE AND PERSONALITY

As regards Father Farmer's bodily presence, some features may be gathered from a foundation of fact; others must remain in great part subject only of conjecture. That he was lithe and active of person is accepted as matter of tradition. In point of fact one could hardly imagine a man attending distant missions even to advanced age unless he were capable of ready and continuous physical exertion. Only in the supposition of active and vigorous health can we understand for a moment those long excursions through New Jersey and New York which lasted an entire month, being made by a man over sixty years old. On the other hand, his Registers, covering a period of twenty-eight years, and his letters, frequent within certain intervals, denote a readiness in adapting himself to clerical labor that was uncommon and argued an unusual elasticity of mind and body.

After writing the foregoing description I was delighted to find that one who had known the Father in life, a lady of Philadelphia, had described him to the late Father Jordan, S.J., in words that present quite a vivid portrait: "He was tall and upright, of ruddy, pleasing countenance, graceful in manners and fluent in conversation; full of bonhomie and anecdotes. In his deportment he was gentle like his Model, but showing by the bright flash of his light-grey eyes that he could feel for his Master's honor and defend His cause."

He is described in a pamphlet of 1820-22 as being of "slender form" and having a "countenance mild, gentle, beaming with an expression almost seraphic." "My childish imagination," said the writer, "ever personified in him one of the apostles."

In person Father Farmer must have been impressive, rather than attractive. His letters portray the serious and balanced intellect that exerts wide influence over other minds, of friends and people at large. Gentleness, courtesy, and charity are all

revealed in his letters as qualities of character that, given time and opportunity such as his long life afforded, were bound to acquire great weight over others. Hence we are not surprised to learn from Campbell in his "Life and Times of Archbishop Carroll" that Father Farmer's relations with Father Molyneux were ideal in the happy union of their friendship, for he tells us that both being "eminently learned, and both devoted with their whole hearts to every duty of their sacred calling, they were at once companions, examples, counselors for each other." This picture of the devotion existing between them was a tribute to the qualities, at once amiable and sound, that inspired their mutual regard.

In the outer world of the people Mr. Campbell describes Father Farmer as being "equally polished in his manners with his colleague, and both were esteemed and welcomed in the most enlightened society in Philadelphia whenever their laborious labors permitted them the interchange or engagement of said courtesy." No doubt the "graceful steps" of Father Farmer alluded to by his friend in the eulogy over his remains is a phrase used to convey the idea of the charm of bearing and manner peculiar to the outward man.

One can readily imagine the power of such a personality in his ministry among the faithful. Here without doubt Catholic faith and reverence combined to bow head and heart to the force of noble character in the superior. Here again doubtless the simplicity and submissiveness of the faithful reacted on the great soul of the pastor, drawing new streams from the fountain of his zeal. It was to be expected as the result of such souls working in harmony that missions and churches were founded and the life of sacramental grace was spread abroad in many lives. But the more active and potent factor in these achievements was the broad Catholic spirit of the priest of God. His multiple personality as an ambassador of Christ appealed acceptably to such diverse elements as the German and American, the Hessian and Acadian. Surely the grace of God was in him to strengthen and confirm; and we may well be suppliants of the grace through his rich merits. In that spirit of

prayer and need, we who are priests and have entered into his labors may entreat him in all justice: "My father, my father, the chariot of Israel and the driver thereof."

APPENDIX

A NOTE OF FATHER FARMER'S MINISTRY

A characteristic to be remarked in Father Farmer's zeal was its broad and generous Catholicity as seen in the different nationalities to which he was devoted. Thus, for instance, in the first years of his ministry in and about Lancaster, Pa., he labored among Germans, who made up the farming population of his mission field. To the Germans again of Philadelphia he devoted himself in a special manner, but we find him no less an accepted and acceptable apostle to the souls of New York's little church and congregation which reckoned the fervent Celt and his descendants among her numbers. Then again in Philadelphia, during the days of its occupation and thereafter, the Hessian soldier both in arms and retirement seems to have engaged his attention and zeal. Finally, as if to accentuate the godly nature of his office, which led him to embrace all without distinction within the compass of his ministry, his devotion reached out and enfolded the poor exiled Acadians in their misfortune. These lowly children of the Faith, which they adorned by their steadfastness and loyalty in its practice, appear on the pages of Father Farmer's Register frequently enough to warrant the inference that he appreciated and loved them for their sacrifices even as he ministered to them in a peculiar way. It is noteworthy that he kept the records concerning Acadian families all together regardless of baptisms and marriages of other people intervening in point of time. So, too, it requires no stretch of fancy to believe that the reason for his far journey to Albany in New York was the report of the good Acadians settled there and who needed his spiritual assistance. Surely his zeal knew no acceptance of persons, it was no less *Catholic* than it was *Apostolic*.

REFERENCES

- LIFE AND TIMES OF ARCHBISHOP CARROLL, by Bernard Campbell, Esq. Catholic Magazine, Vols. IV and VI.
- THE LIFE AND TIMES OF ARCHBISHOP CARROLL, by John Gilmary Shea.
- LIVES OF DECEASED BISHOPS IN THE UNITED STATES, by Richard H. Clarke, A.M. Vol. I.
- THE HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA, by Thos. Hughes, S.J., Documents, Vol. I, part 2.
- BIOGRAPHY OF MEMBERS OF SOCIETY OF JESUS, by Dr. Oliver.
- HISTORY OF THE CATHOLIC CHURCH ON THE ISLAND OF NEW YORK, by Rev. J. R. Bayley.
- RECORDS OF AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA, Vol. II.
- THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, Vols. V, VI, XIV.
- WOODSTOCK LETTERS, Vols. II, III, V, VII.
- CATHOLICS AND THE AMERICAN REVOLUTION, by Martin I. J. Griffin. Vol. I.
- A FUNERAL SERMON ON REV. FERDINAND FARMER, by Rev. Robert Molyneux.
- CATHOLICITY IN PHILADELPHIA, by Rev. Joseph L. J. Kirlin.

BIBLIOGRAPHY OF JOHN GILMARY SHEA

BY REV. EDWARD SPILLANE, S.J.

John Dawson Gilmary Shea was born in New York, July 22, 1824, and died at Elizabeth, N. J., February 22, 1892. His first noteworthy publication was the "Discovery and Exploration of the Mississippi Valley" in 1852 and the last the "History of the Catholic Church in the United States," the fourth and final volume of which was issued in 1892. For forty years his pen was ever active, principally in making known the results of his own researches into the Church's history on the North American Continent, and in rendering available some of the authentic sources from which this history must be written by future historians. His studies covered a wide field. He was as familiar with the story of the Spanish settlements of Florida and the Californias as he was with the French missions and explorations in the rest of the United States and Canada. Besides the published volumes there are many articles of his, chiefly historical, which lie scattered here and there in Catholic and secular periodicals. The following is an attempt to give a complete list of his books and of the articles that have appeared over his signature. It is fitting that the record of his ceaseless activity should find a place in the *United States Catholic Historical Magazine*, of which he was the founder and first editor.

1850.—ILLUSTRATED NOVENA OF ST. FRANCIS XAVIER OF THE SOCIETY OF JESUS, Apostle of the Indies and Japan, and Patron of the Propagation of the Faith. With a selection of Prayers. 32mo. Montreal, 1850.

1852.—DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY, with the Original Narratives of Marquette, Membré, Hennepin, and Anastase Douay, with a facsimile of the newly discovered map of Marquette, and facsimile

of the letter of Allouez. 8vo, pp. lxxx-257. New York (Redfield), 1852.

Map and Plate. Found also with the narratives translated into English in French's Historical Collections of La., Part IV.

Contents

Allouez, C. Narrative of his voyage made to the Illinois.

Dablon, C. Relation of the voyages, discoveries, and death of Father James Marquette.

Douay, A. Narrative of La Salle's attempt to ascend the Mississippi in 1687.

Hennepin, L. Narrative of the voyage to the upper Mississippi.

La Salle's *Patent of Nobility*.

La Salle's *Second Commission*.

Leclercq, C. Account of La Salle's attempt to reach the Mississippi by sea, and of the establishment of a French colony in St. Louis Bay.—Bibliographical notice of the "Etablissement de la foi," by Father Christian Leclercq.

Marquette, J. Recit des voyages et des decouvertes en l'année 1673, et aux suivantes: Unfinished letter containing a journal of his last visit to the Illinois.

Membré, Z. Narrative of La Salle's voyage down the Mississippi; narrative of the adventures of La Salle's party at Fort Crevecoeur, in Illinois, from February, 1680, to June, 1681; narrative of the first attempt by La Salle to explore the Mississippi.

Shea, J. D. G. Bibliographical notice of the works of Father Louis Hennepin; History of the discovery of the Mississippi River; Life of Father James Marquette; Notice of Sieur Jolliet.

"A most valuable and interesting volume." West. Review, July, 1853.

"Mr. Shea writes clearly, graphically, and with considerable eloquence." Lond. Athen., 1853, 132.

1854.—(edit.) A GENERAL HISTORY OF MODERN EUROPE, from the beginning of the Sixteenth Century to the Resto-

ration of the Empire in France in 1853. New edition, revised and continued. 12mo, 485 pages. New York (Dunigan).

- 1854.—HISTORY OF THE CATHOLIC MISSIONS AMONG THE INDIAN TRIBES OF THE UNITED STATES, 1529-1854. 12mo, pp. 514. New York (Dunigan), 1854 and 1855.

"A work of solid merit . . . entitles the author to an honorable rank among our historical writers." Brownson's Review, Jan., 1855.

With portrait of Father Bapst, S.J. Other editions, 1857, '58 (in German), '70, '82, '99.

A lecture delivered in 1852, before the Catholic Institute of New York, formed the basis of this work. I have not seen the lecture in print.

- 1854.—FIRST BOOK OF HISTORY; Combined with Geography and Chronology, for younger classes. 12mo, pp. 254. New York, 1854

Notice in Brownson's Review, January, 1855.

- 1855.—AN ELEMENTARY HISTORY OF THE UNITED STATES. pp. 157. New York (D. & J. Sadlier), 1855.

- 1855.—CATECHISM OF THE HISTORY OF THE UNITED STATES. New edit. 18mo, pp. 180. New York (D. & J. Sadlier), 1855. (?)

- 1855.—A SCHOOL HISTORY OF THE UNITED STATES FROM THE EARLIEST PERIOD TO THE PRESENT TIME. 12mo, pp. 288. New York (Dunigan), 1855.

- 1856.—NARRATIVE OF A CAPTIVITY AMONG THE MOHAWK INDIANS and a description of New Netherland in 1642-43, by Father Isaac Jogues, S.J. With memoir of the Holy Missionary. 8vo, pp. 69. New York (New York Historical Society Press), 1856.

Another ed. New York (Dunigan), 1857.

- 1856.—PERILS OF THE OCEAN AND WILDERNESS; or, Narratives of Shipwrecks and Indian Captivities. Gleaned from the early Missionary Annals. 12mo, pp. 206. 1856.

Appeared first in Boston *Pilot*, 1855-56.

Another ed., New York, 1857.

- 1856.—THE CATHOLIC CHURCH IN THE UNITED STATES: A Sketch of its Ecclesiastical History, by Henry De Courcy, translated and enlarged by J. G. Shea. 12mo, pp. 591. New York (E. Dunigan & Bro.), 1856.

With list of subscribers.

The work was written originally in French for the *Ami de la Religion*, and the *Univers* of Paris.

See Brownson's strictures in *Brownson's Review*, October, 1856. Art. VI. "A series of newspaper articles, if we may so speak, on Church matters in the United States, hastily thrown off and carelessly strung together." (*ibidem.*)

2d ed., New York (Dunigan & Bro.) (James B. Kirker), 1857.

For Shea's defense of De Courcy against hostile critics, see *Boston Pilot*, March 10, 1860.

- 1856.—(trans.) THE LIFE OF THE BLESSED VIRGIN MARY, of her Chaste Spouse Saint Joseph, and her holy parents Saint Joachim and Saint Anne. New York (Dunigan), 1856.

The life of the Blessed Virgin was written by Mgr. Romualdo Gentilucci, Chamberlain of honor to his Holiness Pius IX; the Life of Saint Joseph, by Father Vallego, a Mexican Jesuit of the seventeenth century; the lives of Saint Joachim and Saint Anne, by the Jesuit Father Binet, with notes by Father Vallego. Sommer-vogel.

- 1857.—He brought out in French the first volume of his Cramoisy series of narratives and documents bearing on the early history of the French-American colonies. These tracts are all printed from original manuscripts, save one, and make a set of twenty-six volumes, 1857-87. The edition was limited to one hundred copies each, and complete sets are now among the rarities in the libraries of collectors.

See *Hist. Mag.*, 1859, p. 291; 1861, p. 255. *et seq.*

Trübner's Amer. & Orient. Record, June 20, 1865, p. 70.

The following is the complete series:

1. Gravier (J.). Relation de la Mission des Illinois, 1693. Pp. 65. 1857.
2. Bigot (J.). Relation de la Mission Abnaquise, 1684. Pp. 61. 1857.
3. Bigot (J.). Relation de la Mission Abnaquise, 1685. Pp. 21. 1858.
4. Bigot (V.). Relation de la Mission Abnaquise, 1701. Pp. 34. 1858.
5. Cavelier (R.). Voyage de M. La Salle, 1685. Pp. 54. 1858.
- 6-7. Chaumonot (J. M.). Autobiographie. Pp. 108, 66. 1858.
8. Tranchepain (A.). Voyage des Ursulines a la Nouvelle Orleans. Pp. 62. 1859.
9. Registres des Baptesmes et Sépultures au Fort Duquesne, 1753, '54, '55, '56. Pp. 51. 1859.
10. Journal de la Guerre contres les Chicachas, 1739-40. Pp. 92. 1859.
11. Gravier (J.). Voyage a l'embouchure du Mississippi, 1700. Pp. 68. 1859.
12. Dablon (C.). Relation de la Nouvelle France, 1673-79. Pp. 290. 1860.
13. Dablon (C.). Relation de la Nouvelle France, 1672-73. Pp. 219. 1861.
14. Relations diverses sur la bataille du Malenguelé. Port. Pp. 75. 1860.
15. Relation des Missions du Seminaire de Quebec, 1700. Pp. 66. 1861.
16. Jagues (I.). Novum Belgium. Pp. 44. 1862.
17. Sagean (M.). Extrait des Voyages de Matthieu Sagean. Pp. 32. 1863.
18. Milet (P.). Relation d'une captivité parmi les Onnei-outs, 1690-91. Pp. 56. 1864.
19. Nouvelle France et Nouvelle Angleterre, Negotiations, 1648. Pp. 63. 1866.

20. Relation des Affaires du Canada en 1696. Pp. 73. 1865.
21. Bigot (J.). Relation de la Mission Abnaquise, 1702. Pp. 26. 1865.
22. Gravier (J.). Lettre sur les Affaires de la Louisiane. Pp. 18. 1865.
23. Lettre du P. Bigot a Annexy. Pp. 9. 1858.
24. Dreuilletes (G.). Epistola ad Joannem Winthrop. Pp. 13. 1864.
25. Gendron. Quelques Particularitez sur le Pays des Hurons. Pp. 26. 1860.
26. Chauchetiere. La Vie de la B. Catherine Tegahkouita, dictée à présent la Sainte Sauvagesse. Par le Père Claude Chauchetière de la Compagnie de Jésus. Pp. 179. 1887.

1857.—(tran.) THE SAINTS OF ERIN; Legendary History of Ireland. By L. Tuchat De Barneval, Professor in the Lyceum of Douay. From the French. 12mo, pp. 308. Boston, 1857.

Notice in Brownson's Review, January, 1858.

1857.—JOURNAL OF AN EMBASSY FROM CANADA TO THE UNITED COLONIES OF NEW ENGLAND, IN 1650. By Father Gabriel Druillette of the Society of Jesus. Translated from the original manuscript with notes, etc., by John Gilmary Shea.

Coll. New York Hist. Soc. 2d ser: 303-328. 1857.

The same in separate form. 8vo, pp. 18. New York, 1857.

1857.—LIFE OF ST. ANGELA MERICI OF BRESCIA: Foundress of the Order of St. Ursula. By the Abbe Parenty, Canon of Arras. With an account of the Order in Ireland, Canada, and the United States. 16mo, pp. 4-251. Philadelphia (Cunningham), 1857 and 1859.

Notice in Brownson's Review, October, 1858.

1858.—GENERAL CATHOLIC DIRECTORY, Almanac and Ordo for the year of Our Lord. . . . 12mo. Edited by Dr. Shea from 1858-90; 1858 with imprint of Edward Duni-

gan and Bro.; from 1864-90 with imprint of D. & J. Sadlier, New York.

1858.—SERAPHIC MANUAL. 48mo.

1858.—(trans.) THE METHOD OF MEDITATION. By the Very Rev. John Roothaan, General of the Society of Jesus. 16mo, pp. vii-89. New York (John Gilmary Shea) 1858. 2d edit. New York (D. & J. Sadlier) 1865.

1859.—A BIBLIOGRAPHICAL ACCOUNT OF CATHOLIC BIBLES, Testaments, and other portions of the Scripture translated from the Latin Vulgate and printed in the United States. 12mo, pp. 48.

The first American monograph on this subject.

1860.—DIARY OF GEORGE WASHINGTON, from 1789 to 1791. Together with his journal of a tour to the Ohio in 1753. Edited by B. J. Lossing with notes by J. G. Shea. 12mo, pp. 248. New York (C. B. Richardson & Co.).

1860.—(edit.) LIBRARY OF AMERICAN LINGUISTICS. A series of grammars and dictionaries of Indian languages. 100 copies of each.

See Hist. Mag., 1859, p. 163, 324; 1860, p. 63 *et seq.*

Trübner's Amer. & Orient. Record, June 20, 1865, p. 69.

SERIES I:

1. Shea, J. G. A French-Onondaga Dictionary, from a manuscript of the seventeenth century. Pp. 103. New York, 1860. MS. in Georgetown College Library.
2. Mengarini, Gregory. A Selish or Flathead Grammar. Pp. viii-122. New York, 1861.
3. Smith, Buckingham. A Grammatical Sketch of the Heve Language, translated from an unpublished Spanish manuscript. Pp. 26. New York, 1861.
4. Arroyo de la Cuesta, Felipe. Grammar of the Mutsun Language, spoken at the mission of San Juan Bautista, Alta California. Pp. viii-48. New York, 1861.
5. Smith, Buckingham. Grammar of the Pima or Nevome, a language of Sonora, from a manuscript of the eighteenth century. Pp. viii-97.

- Doctrina Christiana y Confesionario en Lengua Nevada, Sea La Pima, propia de Sonora. Pp. 32. New York, 1862.
6. Pandosy. Grammar and Dictionary of the Yakama Language. Pp. viii-97. New York, 1862.
 7. Sitjar, Bonaventure. Vocabulary of the Language of San Antonio Mission, California. Pp. xix-53. New York, 1861.
 8. Arroyo de la Cuesta, F. Felipe. A Vocabulary or Phrase Book of the Mutsun Language of Alta California. Pp. viii-96. New York, 1862.
 9. Bruyas, James. Radical Words of the Mohawk Language, with their derivatives. Pp. 123. New York, 1862.
 10. Gibbs, George. Alphabetical Vocabularies of the Clallam and Lummi. Pp. viii-40. New York, 1863.
 11. Gibbs, George. A Dictionary of the Chinook Jargon, or, Trade Language of Oregon. Pp. xiv-43. New York, 1863.
 12. Gibbs, George. Alphabetical Vocabulary of the Chinook Language. Pp. viii-23. New York, 1863.
 13. Maillard, Abbe. Grammar of the Mikmaque Language of Nova Scotia, edited from manuscripts by Rev. Joseph M. Bellinger. Pp. 101. New York, 1864.

SERIES II:

1. Matthews, Washington. Grammar and Dictionary of the Language of the Hidatsa (Minnetarees, Grosventres of the Missouri), with an introductory sketch of the tribe. Pp. xxv-148. New York, 1873.
2. Matthews, Washington. Hidatsa (Minnetaree) English Dictionary. Pp. 149-168. New York, 1874.

1861.—(edit.) **FALLEN BRAVE: A Biographical Memorial of the American Officers who have given their lives for the preservation of the Union.** 4to, pp. 224. Ports. New

York (C. B. Richardson & Co.). One volume was all that was published.

Contents

- Alden, Captain H. H., by J. D. G. Shea.
 Baker, Colonel E. D., by G. Wilkes.
 Ballou, Major S., by ———
 Cameron, Colonel J., by J. D. G. Shea.
 Craig, Lieutenant P. O., by J. N. Craig.
 Ellsworth, Colonel E. E., by J. D. G. Shea.
 Farnham, Colonel N. L., by J. D. G. Shea.
 Gavitt, Major J. S., by J. D. G. Shea.
 Greble, Lieutenant J. T., by J. D. G. Shea.
 Grout, Lieutenant J. W., by E. Cutler.
 Haggerty, Lieutenant-Colonel J., by J. D. G. Shea.
 Jones, Captain E. W., by A. J. Bates.
 Jones, Lieutenant L. L., by J. D. G. Shea.
 Lowe, Colonel J. W., by T. O. Lowe.
 Lyon, Brigadier-General N., by J. D. G. Shea.
 McCook, Captain C. M., by D. McCook.
 Pratt, Lieutenant C. S., by J. D. G. Shea.
 Putnam, Lieutenant W. L., by J. F. Clarke.
 Shipley, Lieutenant W., by J. D. G. Shea.
 Slocum, Colonel J. S., by J. D. G. Shea.
 Tillinghast, Colonel O. H., by J. S. Tillinghast.
 Tower, Captain L., by ———
 Ward, Captain J. H., by J. D. G. Shea.
 Winthrop, Major T., by G. W. Curtis.
- 1862.—EARLY VOYAGES UP AND DOWN THE MISSISSIPPI, by Cavelier, St. Cosme, Le Suer, Gravier, and Guignas, with an introduction and notes. 4to, pp. 191. Albany (Munsell). Edition limited to 100 copies. Reprint by Joseph McDonough.
- 1862.—A DESCRIPTION OF THE PROVINCE AND CITY OF NEW YORK, with plans of the city and several forts as they existed in the year 1695, by John Miller. A new edition with an introduction and copious historical notes by J. G. Shea.

8vo, pp. 127. London, n.d. New York (Gowans), 1862.

4to, 50 copies, large print.

1864.—(ed. and trans.) *OPERATIONS OF THE FRENCH FLEET UNDER COUNT DE GRASSE, 1781-82*, as described in two contemporaneous journals. Large 8vo, pp. 216. New York (Bradford Club, S. n. 3.), 150 copies.

1864.—*AFFAIRS AT FORT CHARTRES, 1768-81*. 4to, pp. 12. Albany (Joel Munsell).

1865.—(edit.) *THE LINCOLN MEMORIAL*. A record of the life, assassination and obsequies of the martyred President. 8vo, pp. 288. New York.

1865.—(ed.) *EARLY SOUTHERN TRACTS*.

No. 1. *A Relation of the successfull beginnings of the Lord Baltimore's Plantation in Maryland*. Being an extract of certaine letters written from thence, by some of the adventurers to their friends in England. Anno Domini 1634. Printed by Joel Munsell, September, 1865, from a transcript of the original work in the British Museum. Small 4to, 150 copies; 30 copies large paper. Pp. 23.

No. 2. *SOT-WEED FACTOR; or a voyage to Maryland*. Small 4to, pp. 33. Reprint of London ed., 1708. Albany (Munsell).

1865.—Allibone says that in this year Shea was engaged on a new edition of the *Discovery and Exploration of the Mississippi Valley*, etc., 2 vols., small 4to, 100 copies, to be followed by Iberville's *Voyage to the Mouth of the Mississippi*, so as to comprise the whole French exploration. I have not seen either of these works.

1866.—(edit.) *COLDEN'S HISTORY OF THE FIVE NATIONS* depending on the province of New York, &c., &c., with an introduction and notes by J. G. S. 8vo, pp. 200. New York. Reprint of the rare New York edition of 1727.

1866-72.—(trans.) *HISTORY AND GENERAL DESCRIPTION OF NEW FRANCE*, by the Rev. P. F. X. de Charlevoix S.J.

6 vols. 25 copies, 4to and 250, 8vo, maps and plates, New York.

Vol. I, pp. 286 (5 plates and map).

Vol. II, pp. 284 (6 plates and 2 maps).

Vol. III, pp. 312 (Port. and 2 maps).

Vol. IV, pp. 308 (Map and 3 plates).

Vol. V, pp. 301 (9 maps and plates).

Vol. VI, pp. 256 (2 ports and 2 maps).

The original was published in 1744.

The editor and translator has reproduced the maps, added a Preface and notes, but omitted the description of the Plants of Canada and the Voyage. A beautiful edition with several portraits engraved on copper. Review in *Catholic World* (J. R. G. Hassard), September, 1873.

Speaking of the work, the *Atlantic Monthly* says:

"The spirit and the manner in which Mr. Shea has entered upon his task are above all praise. It is with him a 'labor of love.' In these days of literary 'jobs,' when bad translating and careless editing are palmed off on the amateurs of choice books in all the finery of broad margins and faultless typography, it is refreshing to meet with a book of which the mechanical excellence is fully equaled by the substantial value of its contents, and by the thorough, conscientious and scholarlike character of the literary execution. The labor and the knowledge bestowed on this translation would have sufficed to produce an original history of high merit. Charlevoix rarely gives his authorities. Mr. Shea has more than supplied this deficiency. Not only has he traced out the sources of his author's statements and exhibited them in notes, but he has had recourse to sources of which Charlevoix knew nothing. He is thus enabled to substantiate, correct or amplify the original narrative. He translates it, indeed, with literal precision, but in his copious notes he sheds such a flood of new light upon it that this translation is of far more value to the student than the original work. Since Charlevoix's time, many documents unknown to him, though bearing on his subject, have been discovered, and Mr. Shea has diligently availed himself of them. The tastes and studies of many years have made him familiar with this field of research, and prepared him to accomplish an undertaking which would otherwise have been impracticable."

A new edition with life of the Translator and Bibliography of his writings, by N. F. Morrison; with 40 maps, plates, etc. (6 vols.) 8vo, cloth. New York, 1901.

1869.—(edit.) A CHARACTER OF THE PROVINCE OF MARYLAND, described in four Distinct Parts. Also a Small Treatise on the wild and naked Indians (or Susquehan-

okes) of Maryland. Their Customs, Manners, Absurdities and Religion. Together with a collection of Historical Letters By George Alsop. A new edition with an Introduction and Copious Historical and Biographical Notes. 4to and 8vo, pp. 125. New York (William Gowans), 1869.

With portrait (of Alsop) and Map. 8vo, 500 copies; 4to, 64 copies.

No. 5 of Gowans' *Bibliotheca Americana*.

Another edition, Baltimore, 1880.

1870.—A GENERAL HISTORY OF MODERN EUROPE, from the beginning of the sixteenth century to the restoration of the Empire in France. 3d edition, revised and corrected. New York (Strong), 1870. (See 1855.)

1872.—A CHILD'S HISTORY OF THE UNITED STATES. Royal 8vo. (Plates), 3 vols. pp. 512, 447, 443. New York, 1872. Another edition. 1886.

1873.—MEMOIR OF BUCKINGHAM SMITH in Appendix to the latter's "Narrative of Alva Nuñez Cabeza de Vaca." (Improved edition, New York, 1873.)

1877.—THE LIFE OF POPE PIUS IX and the great events in the history of the Church during His Pontificate. 12mo, pp. 440. New York (Kelly), 1877. Portrait and Illustrations.

1878.—THE CATHOLIC CHURCHES OF NEW YORK CITY, with sketches of their History and Lives of the present pastors. With an introduction on the early history of Catholicity on the island, and lives of the Most Rev. Archbishops and Bishops. Published with the commendation of His Eminence John Cardinal McCloskey. Large 8vo, pp. 748. New York (Lawrence G. Goulding & Co.), 1878. Portraits and Views.

1878.—ADDRESS DELIVERED BEFORE THE MISSOURI HISTORICAL SOCIETY (at St. Louis), July 19, 1878, the anniversary of the discovery of the Mississippi by Marquette and Joliet. Pamphlet, pp. 20, New York.

- 1879.—(Charles Hawley, D.D., 1819-85) **EARLY CHAPTERS OF CAYUGA HISTORY: Jesuit Missions in Goi-gouen, 1656-84.** Also an account of the Sulpician Mission among the emigrant Cayugas, about Quinte Bay, 1668. With an introduction by J. G. Shea. 8vo. Auburn, 1879.
- 1879.—**HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES.** From the earliest settlement of the country to the present time. With Biographical Sketches, Accounts of Religious Orders, Councils. By Henri De Courcy and J. G. Shea. 8vo, pp. 701. New York (Kenedy), 1879. A revised and augmented edition of the earlier work. (1856.)
- 1879.—**BURSTING OF PIERRE MARGRY'S LA SALLE BUBBLE.** 8vo, pp. 24. New York.
- 1880.—**HENNEPIN'S (L.) DESCRIPTION OF LOUISIANA.** 8vo, pp. 407. Map. New York, 1880. Translated from the edition of 1683.
- 1880.—**BIBLIOGRAPHY OF HENNEPIN'S WORKS.** Pamphlet, pp. 13, New York.
- 1881.—(Trans.) **FIRST ESTABLISHMENT OF THE FAITH IN NEW FRANCE** by Father Christian Le Clercq, Recollect Missionary. 2 vols., 8vo, pp. 416, 359. New York, 1881. Maps and plates.
- 1881.—**CHRIST IN HIS CHURCH.** A Catholic Church History. Trans. from the original of Rev. L. C. Businger, by Rev. Richard Brennan, LL.D. Together with a History of the Church in America by John Gilmary Shea, LL.D. Crown 8vo, pp. x-426. Shea's Sketch, p. 313 to p. 426. New York (Benziger), 1881.
- 1882.—(trans.) **THE EXPEDITION OF DON DIEGO DIONISIO DE PEÑALOSA** from Santa Fé to the River Meschipi and Quivira in 1662, as described by Father Nicholas de Freytas; with an account of Peñalosa's projects to aid the French to conquer the mining country in Northern Mexico; and his connection with Cavalier de la Salle. Pamphlet, pp. 101. New York.

Bancroft (H. H.) believes this was the narrative of Oñate's expedition, 1601, slightly changed.

1885.—**CATHOLICS OF THE UNITED STATES DURING THE REVOLUTION.** Address delivered before the United States Catholic Historical Society. May 14, 1885, and August 17.

1885.—(trans.) **LIFE OF FATHER JOGUES**, Missionary Priest of the Society of Jesus. Slain by the Mohawk Iroquois in the present State of New York, October 18, 1646. By Father Felix Martin, S.J. With Father Jogues' account of the captivity and death of his companion, René Goupil, slain September 29, 1642. From the French. With a portrait and a map of the Mohawk Country by Gen. John S. Clark. 12mo, pp. 263. New York (Benziger), 1885. 2d revised edition, 1886.

1886.—**THE HIERARCHY OF THE CATHOLIC CHURCH IN THE UNITED STATES.** Embracing sketches of all the Archbishops and Bishops from the establishment of the see of Baltimore to the present time. Also an account of the Plenary Councils of Baltimore, and a brief history of the Church in the United States. Profusely illustrated with portraits, to which are added numerous portraits with brief biographical notes of Canadian Bishops of our own time. 8vo, pp. ix; 43-402. New York (Office of Cath. Pubs.). Copyright, 1886, by J. G. S.

1886-92.—**A HISTORY OF THE CATHOLIC CHURCH** within the limits of the United States, from the first attempted colonization to the present time. With portraits, views, maps, and facsimiles. 4 vols. Large 8vo. New York (J. G. Shea), 1886-92.

—(1) **Catholic Church in Colonial Days.** The Thirteen Colonies—The Ottawa and Illinois Country—Louisiana—Florida—Texas—New Mexico and Arizona. 1521-1763. Pp. 663. 1886.

—(2) **Life and Times of the Most Rev. John Carroll**, Bishop and First Archbishop of Baltimore. Embracing

the History of the Catholic Church in the United States. 1763-1815. Pp. 695. 1888.

—(3) History of the Catholic Church in the United States from the Division of the Diocese of Baltimore, 1808, and death of Archbishop Carroll, 1815, to the fifth Provincial Council of Baltimore, 1843. pp. 732. 1890.

—(4) History of the Catholic Church in the United States from the Fifth Provincial Council of Baltimore, 1843, to the Second Plenary Council of Baltimore, 1866. pp. 727. 1892.

1887.—NOTES ON THE TWO JESUIT MANUSCRIPTS belonging to the estate of the late Hon. John Neilson of Quebec, Canada, by l'abbe Sasseville and Dr. John Gilmary Shea. Edited by George M. Fairchild. Large 8vo, pp. 16. 100 copies. Printed privately. New York, 1887.

There is a notice with brief description of these two MSS in the United States Catholic Magazine, vol. i, p. 534, New York, 1887.

1887.—(trans.) STATUTES OF THE DIOCESE OF LOUISIANA AND THE FLORIDAS, issued by the Rt. Rev. Luis Peñalver y Cardenas, 1795 (Spanish and English). 8vo, pp. 29. New York, 1887. Reprint from United States Cath. Hist. Mag., October, 1887.

1887.—THE FIRST EPIC OF OUR COUNTRY, by the Poet Conquistador of New Mexico, Captain Gaspar de Villagra. Pamphlet, pp. 16. New York. Reprint from United States Cath. Hist. Mag., April, 1887.

1888.—COLUMBUS AND THE MEN OF PALOS. Pamphlet, pp. 12. New York. Reprint from United States Cath. Hist. Mag., April, 1888.

1888.—CAPTIVITY OF FATHER PETER MILLET, S.J., among the Oneida Indians. His own narrative, with supplementary documents. 8vo, pp. 118, paper. New York.

A translation by Dr. Shea of No. 18 of the Cramoisy Relations.

1888.—POPE DAY IN AMERICA. Pamphlet, pp. 7. New York.

Reprint from United States Cath. Hist. Mag., January, 1888.

- 1888.—**PICTORIAL LIVES OF THE SAINTS** with Reflections for every day in the year compiled from "Butler's Lives" and other approved sources. To which are added Lives of the American saints recently placed on the calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the new saints canonized in 1881 by His Holiness Pope Leo XIII. 8vo, pp. 538. New York (Benziger), 1888.

Fortieth thousand, new edition. New York (Benziger), 1899.

- 1889.—**BEGINNINGS OF THE CAPUCHIN MISSION IN LOUISIANA.** Pamphlet, pp. 6. New York. Reprint from United States Cath. Hist. Mag., July, 1888.

- 1889.—**WHY IS CANADA NOT A PART OF THE UNITED STATES?** Pamphlet, pp. 15. New York. Reprint from United States Cath. Hist. Mag., April, 1889.

- 1889.—**ARCHBISHOP JOHN HUGHES** (American Religious Leaders). 16mo. Houghton Mifflin.

- 1890.—**AN ESSAY ON THE BIBLIOGRAPHY OF THE COUNCILS, Synods, Statutes of the Catholic Church in the United States.** Pamphlet, pp. 16. New York.

- 1890.—**DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY.** Pamphlet, pp. 49. New York, Effingham Maynard & Co., Publishers. 1890.

- 1890.—**ILLINOIS, OSAGE, AND OTOPTATA CHIEFS IN PARIS IN 1725.** Pamphlet, pp. 7. New York.

- 1891.—**AN APPEAL IN BEHALF OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.** Pamphlet, pp. 8. Elizabeth, N. J.

- 1891.—**MEMORIAL OF THE FIRST CENTENARY OF GEORGETOWN COLLEGE, D. C.** Comprising a history of Georgetown University by John Gilmary Shea, LL.D., and an account of the Centennial Celebration by a member of the Faculty. (Rev. John Murphy, S.J.). Plates. 4to, pp. xv-480.

Washington, D. C. Published for the College by P. F. Collier, New York

- 1892.—**THE DEFENDERS OF OUR FAITH:** Their devotion to the Church. Biographies and portraits of Our Cardinals, Archbishops, and Bishops, setting forth their zeal and labor in the development of Faith and Morals. Including an explanation of the doctrines of the Church, A full account of the Plenary Council of Baltimore; The Church in its History, Teachings, Trials and Triumphs in America. Profusely Illustrated. By John Gilmary Shea, LL.D. Published with the special sanction and approbation of the Most Rev. Archbishop of New York. Pp. 678. New York (Office of Cath. Pubs.), 34 Reade Street, 1892.
- 1893.—**CATHOLIC GEMS OR TREASURES OF THE CHURCH.** A Repository of Catholic Instruction and Devotion, by the Very Rev. Francis De Ligney, S.J., and John Gilmary Shea, LL.D. Embellished with numerous engravings, wood and colors. New York (Office of Cath. Pubs.), Copyrighted, 1893.

Contents paged vii-x; 2 pages engravings, then 32 pages of engravings with title on first page: A Biographical Portrait Gallery of the Most Rev. Archbishops and Bishops of the Catholic Church in the United States and Canada, together with portraits and biographical notes of many other eminent prelates. (108 Portraits.)

- 1893.—**WORLD'S COLUMBIAN CATHOLIC CONGRESS, 1893.** 8vo, pp. 208. Chicago, 1893.

Published in connection with a History of the Catholic Educational Exhibit, etc., and an epitome of Catholic Church progress in the United States. Total pp., 713.

- 1899.—**"HISTORY OF THE UNITED STATES."** In a Compilation entitled "The Cross and the Flag, Our Church and Country." Heroic deeds for the old Faith and the New Land, from the discovery of America to the dawn of the Twentieth Century. Comprising a full, true and strictly impartial history of the United States, by the great His-

torian of America, J. G. S., LL.D. Shea's contribution from p. 107 to p. 998. Published for the Cath. Hist. League of America. New York, 1899. Pp. 457, 459, 461 West Broadway, New York.

MISCELLANEOUS

- A Compendious Abstract of the History of the Church of Christ, with Continuation by J. G. Shea, LL.D.
- Dongan's Charter of the City of New York. Pp. 10. N. p., n. d. Reprint from United States Cath. Hist. Mag., July, 1889.
- Illinois and Miami Vocabulary and Lord's Prayer. Pp. 9. N. p., n. d.
- General Description of the Metropolitan Province of Baltimore in the United States of America. Pp. 4. N. p., n. d.
- Account of the Voyage of the Ursulines to New Orleans in 1727. Translation of No. 8 Cramoisy Series. Pp. 14. N. p., n. d.
- (Translation and Introductory Note) Statutes relating to Florida. By Rt. Rev. J. G. de Palacios. (Diocesan Synod convened at Havana, 1684.) Pamphlet, pp. 13. N. p., n. d. Reprint from United States Cath. Hist. Mag., July, 1887.
- (edit.) An Address from the Roman Catholics of America to George Washington, Esq., President of the United States. (London, 1790.) Folio, pp. 11. N. p., n. d.
 Reprint with portraits of Washington (Savage's, engraved by O'Neill), Archbishop Carroll, facsimile of the manuscript of Washington's answer, and Mr. Shea's note on the Roman Catholic signers.
- Sir John James of Crishall, Essex, Bart. The Benefactor of the Pennsylvania Missions. Pamphlet, pp. 7. N. d., n. p. Reprint from United States Cath. Hist. Mag., January, 1888.
- Manati Ore Long ile. Pamphlet, pp. 16. N. p., n. d.

AMERICAN CATHOLIC QUARTERLY

- The Catholic Church in American History. January, 1876.
The Inquisition. April, 1876.
What the Church and the Popes Have Done for the Science of Geography. October, 1876.
What the United States Owes to James II. April, 1877.
The Blue Laws of Connecticut. July, 1877.
The Bible in American History. January, 1898.
The Jewish Element in the Church a Proof of its Apostolic Origin. October, 1878.
The Catholic Church in the United States, in the Recent Translation of Alzog. January, 1879.
The Rapid Increase of the Dangerous Classes in the United States. April, 1879.
The Canadian Element in the United States. October, 1879.
Is Froude a Historian? January, 1880.
A Rehabilitation of Catholic Terms in Dictionaries of the English Language. April, 1880.
A Pioneer of the West—Rev. Charles Nerinckx. July, 1880.
Our Great Goddess and Her Coming Idol. October, 1880.
The Anti-Catholic Issue in the Late Election: the Relation of Catholics to the Political Parties. January, 1881.
The Earliest Discussion of the Catholic Question in New England. April, 1881.
What Right Has the Federal Government to Mismanage the Indians. July, 1881.
The Lesson of President Garfield's Assassination. October, 1881.
The Early Franciscan Missions in this Country. January, 1882.
The Religious Rights of Catholics in Public Institutions. April, 1882.
Protestant Churches and Church-goers. July, 1882.
Labor Discontent. October, 1882.
The Observance of Sunday, and Civil Laws for its Enforcement. January, 1883.

- The American Hierarchy in its Three-fold Source. Three Representative Bishops. April, 1883.
- Converts—Their Influence and Work in this Country. July, 1883.
- Bancroft's History of the United States. October, 1883.
- Puritanism in New England. January, 1884.
- The Coming Plenary Council of Baltimore. April, 1884.
- The Progress of the Church in the United States, from the First Provincial Council to the Third Plenary Council of Baltimore. July, 1884.
- Catholic Free Schools in the United States—Their Necessity, Condition, and Future. October, 1884.
- The Pastoral of the Third Plenary Council of Baltimore. January, 1885.
- The Proposed American Catholic University. April, 1885.
- Vagaries of Protestant Religious Belief. July, 1885.
- Maryland and the Controversies as to her Early History. October, 1885.
- What Can be Done for the Orphans? January, 1886.
- The Church and Her Holy-days. July, 1886.
- The Boston of Winthrop. April, 1887.
- Christopher Columbus: This Century's Estimates of His Life and Work. July, 1887.
- No Actual Need of a Catholic Party in the United States. October, 1887.
- A Pilgrimage to the Birthplace and Cloistered Home of Thomas à Kempis. January, 1888.
- Federal Schemes to Aid Common Schools in the Southern States. April, 1888.
- The New Penal Code in Italy. July, 1888.
- Wanted—A Textbook. October, 1888.
- Bostonian Ignorance of Catholic Doctrine. January, 1889.
- The Jesuit Estates in Canada. April, 1889.
- Jansenists, Old Catholics, and Their Friends in America. July, 1889.
- The Columbus Centenary of 1892. October, 1889.
- Consecration of the Philadelphia Cathedral—Historical Reminiscences. July, 1890.

The Latin Vulgate Civilizing Western Europe. January, 1891.

AVE MARIA

Ven. John Nepomucene Newman, C.S.S.R. (1860); Ven. Magin Catala, O.S.F. (1830). February, 1-22, 1890.

The Soldiers of the Blessed Virgin Mary. May, 3-10, 1890.

The Founder of Our Hierarchy—Bishop Carroll—An Anniversary. August 16, 1890.

Our Lady of Prompt Succor. November 29, 1890.

Martyr Memories of America. An Unpublished MS. by the late J. G. Shea. July 20—October 26, 1895.

Martyr Memories of America. Father Isaac Jogues, S.J. September 5—October 24, 1896.

Martyr Memories of America. The Lion of the Huron Mission, Rev. J. De Brebeuf. November 6—December 18, 1897.

CATHOLIC WORLD

Early Missions in Acadia. February and March, 1871.

A Bad Beginning for a Saint, or the Early Life of Father Chaumonot. August, 1872.

Changes in Protestant Public Worship. June, 1874.

The Log Chapel on the Rappahannock. Erected A. D. 1570—The First Christian Shrine in the Old Dominion. March, 1875.

Romance and Reality of the Death of Father James Marquette, and the Recent Discovery of His Remains. November, 1877.

The Earliest Discussions of the Catholic Question in New England—Segenenot and Burett, 1727. (From the American Catholic Quarterly. September 17-24, 1881.)

The Earliest Public Honor to Mary in Northern America. Jacques Cartier's Pilgrimage and vow to Our Lady of Rocamadour at Quebec, in 1534. October 1, 1881.

Early Catholicity in Indiana. April 22, 1882.

The Ven. Anthony Margil of Jesus, of the Order of St. Fran-

cis, Apostle of Texas and Guatemala. February 7-14, 1885.

The Feast of the Assumption at the Shrine of Our Lady of Martyrs. A Glorious Spectacle. (From the New York Freeman's Journal.) August 29, 1885.

A Century of Catholicity in the United States. November 9, 1889.

Holy Personages of Canada and the United States, Whose Canonization is Begun. Ven. Isaac Jogues, S.J.—Ven. René Goupil, S.J.—Ven. Maria de Agreda, O.S.F.—Ven. Mary of the Incarnation, Ursuline (1672).—Ven. Margaret of Bourgeoys (1700).—Ven. Francis de Lavel de Montmorency (1708).—Anthony Margil of Jesus, O.S.F. (1726).—Ven. Mary Margaret Dufrost de Lajemmerais (1771).

HISTORICAL MAGAZINE

He is erroneously credited by some (see Allibone, vol. 2; Appleton's Cycl. Amer. Biogr.) with being the editor for several years of the Historical Magazine. H. B. Dawson was the editor, though Shea was a frequent contributor. The Identity of the Andastes, Minquas, Susquehannas, and Conestogues. 1st series, vol. 2, pp. 294-296. New York and London, 1858.

Micmac or Recollect Hieroglyphics. 1st series, vol. 5, pp. 289-292. New York and London, 1861.

Chicago from 1673 to 1725, or What is Known of the First Half Century of its History. Communicated to the Chicago Hist. Soc., by John G. Shea. April, 1861.

(Tran.) A Relation of the Discovery of the South Sea Made by the Rivers of New France. Sent from Quebec by Father Dablon, Superior General of the missions of the Society of Jesus, August 1, 1674. August, 1861.

An Historical Sketch of the Tionontates or Dinondadies now called Wyandots. September, 1861. The two last articles are unsigned, but are undoubtedly Shea's.

Of what Nation were the Inhabitants of Stadacona and

- Hochelaga at the Time of Cartier's Voyage. 1st series, vol. 9, pp. 144-145. New York, 1865.
- Indian Names (of geographical features, in the Mohawk Language). 1st series, vol. 10, p. 58. Morrisania, 1866.
- Notes on the Early History of the Catholic Church in New England. (Reprint from Boston Pilot, 1856.) 2d series, vol. 5, p. 313, 391. May and June, 1869. Unsigned, probably Shea's.
- Christopher Columbus and Beatrice Enriquez. August, 1861. A defence of Columbus.
- The Capuchin Missions in Maine. Vol. 8, p. 177, 301. 1865. These papers give an account of the copper plate found at Castine in 1864.

MAGAZINE OF AMERICAN HISTORY

- Beaujeu and Fort Du Quesne. Vol. 16, p. 586. 1886.
- Where Are the Remains of Columbus? 17 pp., vol. 9, p. 1. 1883. Seven engravings. Same printed separately. 4to, 19 pp., English and Spanish.
- Obituary Notice of Edmund Bailey O'Callaghan. 4 pp., vol. 5, p. 77. 1880.
- Marshall, O. H. Champlain's Expedition of 1615: reply to Shea and General Clark. Pp. 14, vol. 2, p. 470. 1878.

PENNSYLVANIA MAGAZINE OF HISTORY

- Daniel Hyacinth Mary Liénard de Beaujeu, Commandant of Fort Du Quesne and of the French Forces in the Battle of July 9, 1755. Vol. 8, p. 121. 1884. Also, pamphlet, p. 8. N. p., n. d.

WISCONSIN HISTORICAL SOCIETY COLLECTIONS

- The Indian Tribes of Wisconsin. Vol. 3, pp. 125-138. 1856.
- Discovery of the Mississippi River. Vol. 7, p. 111. 1876.
- NARRATIVE AND CRITICAL HISTORY OF AMERICA (J. Winsor)
- Ancient Florida. 68 pp. Vol. 2, p. 231.
- Jesuits, Recollects, and the Indians. 32 pp. Vol. 4, p. 263.
- The Literature of New France and Canada. In Duyckinck's Cyclopedia of American Literature. 2d edit. 1886. This

article is not found in the 1st edit., 1856, nor again in the 3d edit.

Spanish Mission Colony on the Rappahannock: the First European Settlement in Virginia. 11 pp. (Beach, W. W., *Indian Miscel.*, p. 333.)

ARTICLES IN THE AMERICAN CYCLOPEDIA (APPLETON & Co.).

NEW YORK, 1874-82

Vol. I.

Abenakis or Abnakis, Abipones, Agmegue Indians (Mohawks), Algonquins, American Indians, Languages of the American Indians, Apaches, Appalachees, Arapahoes, Arkansas Indians, Arrawaks.

Vol. II.

Asinaiis, Assiniboins, Athabascas, Atnahs, Attakapas, Attikamegues, Bayagoulas, Blackfeet.

Vol. III.

Botocudos, Indians of California, Canadian Indians.

Vol. IV.

Cayugas, Cherokees, Cheyennes, Chickasaws, Choctaws.

Vol. V.

Creeks, Dakotas, Delawares.

Vol. VI.

Eries, Etechemins and other articles on American Indians.

Vol. VII.

Foxes, Louis de Buade, Count de Frontenac, Bernardo, Count de Galvez, and articles on American Indians.

Vol. VIII.

Dominique de Gourgues, Gros Ventres, Hennepin, and articles on American Indians.

Vol. IX.

Hurons, Illinois (Indians), Iroquois, Kansas, Keechies, Kickapoos.

Vol. X.

Kiowas, Klamaths, Robert Cavelier La Salle.

Vol. XI.

Minnetarees, Modocs, Mohegans, Moquis.

Vol. XII.

Narragansetts, Natchez, Nez Perces, Onondagas, Osages, Ottawas, and other articles on American Indians.

Vol. XIII.

Pawnees, Pequots, Pottawattamies and other articles on American Indians.

Vol. XIV.

Pueblo Indians, Seminoles, Senecas, Shawnees, and other articles on American Indians.

Vol. XV.

Shoshones, Sioux, Tecumseh, and other articles on American Indians.

Vol. XVI.

Utahs, Giovanni da Verrazzano, Wampum, Winnebagoes, Yaquis, Yumas.

DONAHOE'S MAGAZINE

Catholics of the United States during the Revolution. August, 1885.

The Inauguration of the Temporary Chapel at Auriesville, N. Y. October, 1885.

Cardinal McCloskey. January, 1886.

Pope's Day in New England and Other Places. December, 1888.

MESSENGER OF THE SACRED HEART

René Goupil, Captain and Martyr. (Trans. from the Jogues papers, 1856.) March, 1885.

DUBLIN REVIEW

Franciscans and St. Francis. Vol. 92, p. 100.

"No more elegant writer than Shea on Spanish colonization work and mission work in North America." (Raines, Bibliog. Texas.)

PILOT

Edmund Bailey O'Callaghan's publications. August 7, 1880.

ADDITIONAL

1. He contributed to the Government works on the history and progress of the Indian tribes;

2. The Collections of the New York His. Society;
3. Putnam's Monthly Magazine;
4. The United States Catholic Historical Magazine;
5. The Metropolitan (Catholic Mag., 1853 *et seq.*);
6. To many of the Catholic papers, especially the Boston Pilot, and St. Louis Leader;
7. Edited Frank Leslie's Illustrated Paper.
8. In 1871 he revised the current editions of the Latin Vulgate and published Bishop Challoner's translation of 1750.
The Most Rev. Archbishop of New York (Cardinal McCloskey) gave his approbation to this revision with the understanding that the text of Bishop Challoner's own edition of 1750 was "to be followed exactly, correcting merely typographical errors, and conforming in punctuation and the orthography of proper names to the standard edition of the Vulgate of 1592."
9. Editor of "The Catholic News," 1888-92.

REFERENCES

- ALLIBONE. Dictionary of Authors. Vol. II.
 AMERICA. Vol. viii, no. 1, October 12, 1912.
 ANNUAL CYCLOPEDIA. 1892. Appleton.
 AVE MARIA (M. F. Egan). March 5, 1892.
 CATHOLIC ENCYCLOPEDIA. Vol. XIII.
 CATHOLIC FAMILY ALMANAC. 1893.
 CATHOLIC HOME ALMANAC. 1884.
 CATHOLIC NEWS. March 2, 1892.
 CATHOLIC WORLD. (Marc. F. Vallette.) April, 1892.
 PILGRIM. April and May, 1892.
 PILOT. December 15, 1883; February 27, 1892.
 POWELL. Bibliography of the Salishan Languages. (Washington.) p. 59.
 POWELL. Bibliography of the Iroquoian Languages. (Washington.) p. 153 and fol.
 VALLETTE, MARC F., LL.D. Historical Records and Studies. (United States Cath. Hist. Soc.) Vol. I, part I; January, 1899.

THE GLOBE-GOBLET OF WOLFEGG

BY REV. JOSEPH FISCHER, S.J.

The most valuable treasure in the plate-room of the princely castle of Wolfegg (Württemberg) is probably a gilded silver globe-goblet, 58 cm. in height, dating from the end of the sixteenth or the beginning of the seventeenth century. The "precious drinking-cup of great artistic value," as our globe-goblet is called in the special supplement of the "Staatsanzeiger für Württemberg" (1904, Nos. 9 and 10), was long considered a christening gift from Emperor Francis to his godson, Francis, son of Prince Joseph Anton of Waldburg-Wolfegg, born July 28, 1814. While this view can not be maintained, since the globe-goblet—as the undersigned accidentally discovered during his further investigations among the voluminous archives of the castle—is mentioned as early as January 17, 1779, in the testament of Count Ferdinand of Waldburg-Wolfegg, certain it is that this work of art would make a truly regal gift and would adorn even the plate-room of an emperor. Very properly, therefore, did Count Ferdinand in 1779 include the "globus terrestris" among the entailed property, with instructions that neither it nor the seven other treasures mentioned by name "should be recast" or otherwise altered from its ancient form, which, of itself, gave it an especial value. (Wolfegg Archives, No. 1339.)

The Wolfegg globe-goblet is from the workshop of a master, whose name until very recent years was wholly unknown, whose works, however, were listed under the collective name of the celebrated Zürich goldsmith, Peter Oeri, until Dr. H. Zeller-Werdmüller, by correctly determining the goldsmith's trademark, succeeded in assigning them to their real author. This is the Zürich goldsmith, Abraham Gessner (1552-1613), who during the last ten years has rapidly become famous, the same master, therefore, who produced the globe-goblet which was

purchased in Paris in 1901 by the Swiss National Museum for 42,000 francs, and for which a London dealer soon after offered 80,000 francs, because, as he himself afterwards asserted, he could have sold it immediately for 100,000 francs. The splendid goblet, so fortunately acquired, which bears the most marked resemblance to that at Wolfegg, was reproduced in several illustrated periodicals, and this caused Prince Francis of Waldburg-Wolfegg, now deceased, to send impressions of the two goldsmith's trade-marks on his globe-goblet to Dr. H. Angst of Zürich, then the director of the Swiss National Museum. The examination proved that one of the impressions was the trade-mark of Gessner, the other the inspector's seal of Zürich.

Gessner appears to have manufactured his globe-goblets, not in response to orders previously given, but in the regular pursuit of his trade. At a time when rich merchants and scholars took such lively interest in geography and the opening up of new countries, he could count upon a market all the more readily because his goblets were made with the utmost care in every detail and were perfect examples of the various branches of the goldsmith's art: casting, embossing, chasing, engraving, and solid gilding.

As the accompanying illustration shows, the Wolfegg globe-goblet has in addition to the large terrestrial globe a second, smaller sphere. This is a celestial globe, which, like the terrestrial, is composed of two halves that fit together at the equator. We are therefore actually dealing with two double goblets. The two parts of the terrestrial globe, which is borne by a standing figure of Atlas, are easily taken apart and the frame of the celestial sphere, after the removal of this sphere, serves as the stem of the upper half. That the Wolfegg globe-goblet was ever actually used on ceremonial or festive occasions, as are the two Gessner globe-goblets at Basle at the celebrations of the University even in our day, may well be doubted. At all events it does not show the slightest trace of use.

The ethnographic representations from the four continents then known, Europe, Asia, Africa, and America, which are embossed on the base of the goblet, are particularly worthy of

note. While the criticism is made of a small globe-goblet by Gessner, which is also in the National Museum at Zürich, that "the cast portions, the crouching Atlas, knob and decoration of the astrolabe, are the crudest kind of casting" (Publication, commemorative of the opening of the Swiss National Museum at Zürich [1898], p. 229), this objection does not apply to the Wolfegg globe. Carefully polished, so that the silver fairly glistens, the bearded giant, whose strength shows in every line, stands with right foot slightly advanced. The right hand is held extended upward, as if to catch the globe in case it should totter or fall. The hair of the head and beard are gilded (hot gilding), as is also the loose drapery, one end of which hangs over the right shoulder while the other serves both as a covering for the front of the body and, drawn up with the left hand upon the back, as a support. This end of the drapery as well as the two feet of Atlas rest firmly upon the base. On his head the demigod, whose height is 14 cm., wears a thick cushion or pad to distribute the pressure of the load and maintain its equilibrium more easily.

The gilded silver terrestrial globe has a circumference of $54\frac{1}{2}$ cm., and a diameter of 17 cm. Oceans and seas show the color of the original silver, while the continents, the islands, the large sea-monsters, the huge sailing vessels and the principal lines (equator, tropics, prime meridian, and zodiac) are gilded. In addition to Europe, Asia, Africa, and America there are represented the still larger mythical southern continent, the "terra australis or Magallanica," as well as the Northern continent, first drawn in its characteristic form by Mercator in 1569. On the whole the representation agrees in other matters also with the famous marine chart of Mercator or, to be more exact, with the revision of this chart made by Rumoldus Mercator in the year 1587. It is well worth noting, however, that other and newer sources were also drawn upon; this was done for Nova Zemla (Nowaja Semlja, *i. e.*, the new land, which was discovered and explored by the Dutch navigator Barentsz in 1594 and 1596), as well as for the numerous names upon the Terra del Fuego of the Southern Continent. For the latter names a

thus far unknown Spanish source was probably employed, either directly or indirectly. Cartographically, therefore, the Wolfegg globe-goblet corresponds with the progress of geographical exploration at the beginning of the seventeenth century, very much as Waldseemüller's globe-strips of 1507, of which only one copy is preserved (in the Liechtenstein Collection in Vienna), correspond with that of the beginning of the sixteenth century. And what is true of the Wolfegg globe is likewise true of the two Gessner globe-goblets at Zürich. For, as a minute comparison, undertaken with the complete consent of the management of the Swiss National Museum, has shown, the large globe exactly agrees with that of Wolfegg, while in the small globe only a few names are missing owing to the lack of space. A closer examination of the remaining Gessner globe-goblets would very likely show that Gessner repeatedly copied a map that was probably drawn for him by some Zürich cartographer, and that accordingly *all the globe-goblets of Gessner, in comparison with the Waldseemüller globe of 1507, exhibit the tremendous progress of cartography in 100 years.* Thus far, besides the goblet of Wolfegg and the two of Zürich, the following have become known: three globe-goblets in Basle (two in the Museum, belonging to the University, one privately owned); one in the town-hall of Rappoltswiler; one in what was formerly the Rothschild Collection in Frankfurt on the Main; lastly one, once the property of Gustavus Adolphus, in the Museum of Stockholm.

Above the terrestrial globe, in a setting of pronounced artistic value, there is an armillary celestial globe $21\frac{1}{2}$ cm. in circumference. To prevent the celestial sphere from falling when the upper half of the globe-goblet is removed, the movable meridian of this upper globe is fastened to the setting by means of a small chain (in the globe-goblets in Zürich this chain is missing). The gilding of the constellations and their names brings them into strong prominence against the silver background; their execution like all else is excellent. It is not strange, therefore, that as early as the eighties of the last century, during an exposition at Stuttgart, this magnificent goblet



THE GLOBE-GOBLET OF WOLFEGG



attracted attention and called forth a telegraphic offer of a very large sum from Rothschild; this offer, however, was declined all the more promptly because at that time the globe-goblet was still believed to be a christening gift of the Emperor Francis I.

In this globe-goblet, the oldest map bearing the name America and dating from 1507 ("America's baptismal certificate"), the first large printed marine chart (the *Carta marina* of Waldseemüller of 1516), the unique wall-map of the world of Jodocus Hondius (†1611) which by comparison with the world-maps of Waldseemüller shows the progress of cartography in 100 years, the valuable Ptolemy manuscript of Donnus Nicolaus Germanus of the year 1468, which forms the basis of the Ptolemy editions published at Ulm in 1482 and 1486, and several other cartographic works, the princely Castle of Wolfegg possesses cartographic treasures of a value and importance not likely to be equaled by any to be found in the castles of even emperors or kings.

PIONEER PRIESTS OF NORTH AMERICA
(1642-1710)

BY THE REV. T. J. CAMPBELL, S. J.

Vol. III. Among the Algonquins. (*New York, The America Press, 1911.*)

This volume closes Father Campbell's gallery of the Pioneer Priests of North America, of which we have already noticed Volumes I and II. In it our cicerone exhibits a new series of portraits no less deserving of our study and admiration than the pioneers of the first two volumes, though in some respects a contrast to them. Their zeal for religion is equal to that of their predecessors, their readiness to undergo hardship and suffering and to face death itself is no less pronounced. They glow with equal ardor for the glory of God, and are equally devoted to the rules of their order. Their faith, courage, and adroitness constantly challenge our admiration as Christians. Their learning and their interest in problems of science, especially of geography and natural history, astonish us, above all in men whose chief, I had almost said sole, concerns were spiritual. They toiled year in, year out, and for the kingdom of God and yet did not forget the kingdoms of nature. But though in so many respects like the Jesuit heroes of the two preceding volumes, their story is often a contrast to it; and, in fact, Father Campbell's third volume differs in many ways from the second. Indeed we are almost prepared to say that the new volume is an improvement on its predecessor, notwithstanding the fact that among its figures there are perhaps no such stalwart examples of Christian courage and heroism as Brébeuf and Jogues. But the twentieth century reader not only likes variety but, much as he admires these fearless champions of the Faith, he does not perhaps regret that the Jesuit apostles of Canada besides the heroic had also an attractive and a charming side to their character. Moreover, readers of

Volume II need not be told that our author, himself a stalwart man, does full justice to the stalwart side of his story. The absence of the terrible horrors perpetrated by the Iroquois, both on the missionaries and their protégés, the Hurons, gives the reader a feeling of relief without lessening his sympathy for the new apostles of the Gospel, and lends to the narrative a peculiar charm of its own.

A changed atmosphere therefore invests Father Campbell's new volume, and this is due, above all, to the practical disappearance of the Iroquois from the scene of action. They had annihilated the Hurons, a sister tribe of their own, and had now largely, through the influence of the Blackgowns, been themselves either converted or at least softened in character. The Jesuits turned to other fields of missionary activity, less exposed to Iroquois invasion. The Indians whose evangelization is recounted in Father Campbell's new volume mostly belong to the Algonquin nation, a people which in the seventeenth century were scattered over a large part of Canada and the United States. While in their vices and superstitions, their proneness to drink and immorality, they resembled their more savage Iroquois neighbors they were less brutal and bloodthirsty. Withal to convert them to Christianity and to civilize them was not a holiday undertaking and the hardships to be endured by the Messengers of Faith, who were obliged to seek them in their own wild homes, made the missionary's life a succession of self-denials, of sufferings, of toils, and of dangerous adventures.

We can not, of course, portray in detail the lives and doings of Father Campbell's pioneers. We can only give our readers a sample of the character and exploits of some of them. The first picture in the new gallery is that of Father Paul Le Jeune, a convert, born July, 1591, at Châlons sur Marne, who having joined the Society of Jesus, came to the Canadian missions in 1632. He was a man of great ability, vigorous, observant, and practical, and an excellent administrator. The narrative he wrote of his experience with the Indians prove him to have been a man of wit and of fine literary powers. It is delightful to

read the lively account of his attempt to acquire the Indian tongue from a band of some forty savages whom he accompanied the year after his arrival to Quebec (1533). His chief professor was an Algonquin Indian named Pierre, who had been converted some years before in France, whither he had been taken and where some distinguished French nobles became his god-father. But Pierre, though very clever, turned out to be a poor Christian in spite of his distinguished sponsor. As Le Jeune's professor he was not lacking in knowledge; what was wanting to him was good will. He was a wild drunkard who stole his pupil's Mass wine and demanded payment in plugs of tobacco for every word of Algonquin he taught him. A winter spent under such instructors, with shipwreck and sickness to vary the daily progress, could not, of course, make Le Jeune an Indian Cicero, but, at all events, it enabled him to get on; and he was a true progressive. Soon convinced that even the sheen of the Louis d'or and the splendors of civilization would not bring the savage to Quebec to be cured of his paganism and his vices he planned and fitted out missionaries for new stations radiating from the capitol in every direction. Then he projected an Indian school. But the red men turned out as unsatisfactory scholars as they had been professors and, what was worse, the Indian papas and mammas were so fond of their papooses that they would not part with them and entrust them to the foremost educators of Europe. After five or six years of hard work Le Jeune succeeded in training one satisfactory pupil, though we do not learn whether he made him a Bachelor of Arts. Besides his Indian university he founded the first college at Quebec, the alma mater of Joliet and men like him. Le Jeune was a friend of the great Champlain, who collaborated with him harmoniously, and whose funeral oration he preached.

He has left us some amusing anecdotes illustrating apostolic problems. Our readers will appreciate one or two. "But the red man had another difficulty. 'Why was the sky sometimes red and sometimes another color?' I said it was due to the vapors of the clouds varying in density. I took a triangular

prism. 'There,' said I, holding it off from him, 'it looks white, does it not?' 'Yes.' 'Now put it to your eye and you will see all sorts of colors.' 'You French are manitous!' he exclaimed; 'you know all about heaven and earth.' "

But these troubles were slight compared with Makheabichtichiou's theological difficulties. He wanted to be a Christian, and took upon himself to explain some of the doctrines of the Faith to his people. But when he made the announcement that Father Le Jeune wished the men to have only one wife, singularly enough he fell into great disfavor with the women. They were more numerous than the men, and hence many of them would be obliged to live in single blessedness. A great tumult ensued, and Makheabichtichiou's life was made miserable for him ever afterwards. He had three wives of his own.

Having proved himself a wise and adroit superior, Le Jeune became a high private and proved himself equally useful. In 1640 his superior, the governor, and the leading men of the colony picked him out to plead for their interests in France, and he made so great an impression on Cardinal Richelieu and the Duchess of d'Aiguillon that he returned with all kinds of concessions and supplies. When, in 1649, he finally returned to France he did not cease his connection with the colony, which he represented in the home country as the procurator or representative of the Canadian Jesuits until his death. His zealous efforts, year in and year out, secured for New France ever new assistance from the old country and especially for its missions, so that even after his departure he continued to be one of the principal benefactors of the Canadian missions.

Our next hero, Father Buteux, after sixteen years of missionary life, was riddled with bullets by marauding Iroquois, while he was working among the Hurons.

Gabrielles Druillettes, a man of unusual refinement and attractive manners, handling with equal skill the red man of the woods and the Massachusetts Yankees, interests the American reader because of his association with the State of Maine, whither he went to Christianize the Abnakis. On the banks of the Kennebec, near the present Augusta, he met Edward Wins-

low, English agent at a trading-post. In spite of his being a Massachusetts Yankee he found the Jesuit a charming fellow and became his life-long friend. With his aid Druillettes found his way to Boston in 1651. His business there, as Thwaites has shown, was to come to an agreement with the Massachusetts authorities, effectively to put an end to the Iroquois wars. If the English consented to this the Jesuit was to offer them, on the part of the Canadian government, various trading privileges with the Canadian Indians. Under the guidance of Winslow, Druillettes found his way to Boston, where he was most hospitably entertained by Major Gibbons, in whose house, it is likely, he even said Mass. He was equally well treated by Governor Dudley at Boston and by Governor Bradford at Plymouth and Governor Endicott at Marblehead and had the pleasure of meeting old John Eliot, the Indian missionary, who even invited him to spend the winter with him at his home. Everything seemed promising and Druillettes returned to Quebec, but the alliance to crush the Iroquois remained a plan. As the laws of Massachusetts, at this time, made it a crime to be a Jesuit, it is pleasant to find that the bark of the Massachusetts dog was worse than his bite. Druillettes' mission among the Abnakis lasted until 1652. Thereafter we find him now among the Ottawas, then among the Montagnais, and again making a fruitless attempt to reach the Northern Sea, *i. e.*, Hudson's Bay. But in 1670 the old missionary, now nearly seventy years of age, found a new battlefield in the West on Lake Michigan, among the Dakotas, Chippewas and other Indian tribes.

On his western trip he was accompanied at least a part of the way by young Father Marquette, the discoverer of the Mississippi; of this achievement our volume gives us an interesting account.

A bold, adventurous character is Father Charles Albanel, whose journey to Hudson's Bay and experiences there might furnish material for several romances.

The story of Father Claude Allouez takes us to the middle west by way of Lake Huron to Lake Superior, whose wealth in

copper he knew of and reports in his letters. Here he made La Pointe his headquarters, whence he afterwards penetrated southward to Green Bay, Wis. When the French solemnly took possession of the great American northwest (June 4, 1671), by raising the French flag at Sault Ste. Marie, Allouez was the chief orator. Father Campbell qualifies him as "perfervid," which makes us regret that the author does not give us a specimen of his perfervidity. It is interesting to note that in 1899 the citizens of De Père, which by the way represents the scanty remnants of the original Rapides des Pères, erected a monument to commemorate Father Allouez' missionary activity in Wisconsin. Allouez had almost anticipated Marquette in the discovery of the Mississippi, for he had penetrated far in the direction of the great river before Joliet and Marquette set out on their expedition. After their return and after Marquette's death Allouez went to the Illinois country and established a mission at Kaskaskia. He died in 1689, after spending the last fourteen or fifteen years in territory which is now a part of the United States.

The career of Father Peter Laure again takes us eastward. For many years he worked successfully among the Indians on the Saguenay River and further north. Laure appears to have been a man of unusual brightness and attainments, especially in the scientific direction. His leisure time he devoted to ethnological and biological studies as well as to a geographical survey of the country. In fact, his cartographical work seems to have been the principal basis of the old French maps of Canada.

With Father Aulneau our readers are already acquainted through Father J. Paquin's article on the Discovery of Fort St. Charles in Volume V of the "Historical Records and Studies."

Father Sebastian Râle is the last hero whose portrait is sketched by Father Campbell in this volume. He interests us Americans, especially because the scene of his activity was the State of Maine, where he labored for thirty-four years, after preaching the Gospel to the Hurons and Illinois. After many

years of devoted service to his beloved Abnakis he was shot by an English expedition sent to capture him in the village of Narantsonoc and buried under the altar at which he had ministered for thirty years. There Bishop Fenwick erected a monument to his memory in 1833.

The present volume bears evidence of the painstaking work which has enabled Father Campbell to present us with this interesting narrative. He has ransacked the "Jesuit Relations," the old historians of Massachusetts, the publications of various American State Historical Societies, the printed French records, as well as all the unpublished manuscripts on which he could lay hands. In fact, he has been favored by fortune in this respect. The story of Father Laure was placed at his disposal after being rescued from a mass of papers which had already been condemned to be used for kindling purposes, while the records of Father Aulneau's missionary labors came to light in 1889 in the Vendée, where a member of the Aulneau family, on the occasion of a retreat, presented to the Jesuit missionaries a package of letters which proved to be those written by Father Aulneau to his relative one hundred and fifty years before and described his career almost up to the day when he was massacred at Fort St. Charles.

We congratulate our author on the successful conclusion of this history of the early American missions, every page of which shows that it was to him a work of love and of duty.

CHARLES G. HERBERMANN.

CATHOLIC PORTUGUESE MISSIONS OF ANGOLA

BY REV. C. J. ROONEY, C.S. SP.

Recently Procurator General of the Portuguese Mission of Angola. Reprinted from the Journal of Race Development, Vol. II, No. 3, January, 1912.

The United States of America have been and are still to such an extent the scene of missionary labors among the heathens that we find it strange to think of our country as sending forth missionaries to darkest Africa in order to extend Christ's Church on that continent. And yet such is the case. As early as 1833 Bishop England drew the attention of the Propaganda Congregation to the western coast of Africa and urged the need of counteracting the proselytizing of Protestant missionaries there. The Propaganda heeded the warning, for the Third Provincial Council of Baltimore in 1837 resolved to investigate the matter. Accordingly Rev. Dr. Barron, at the time Vicar General of Philadelphia, was dispatched to Africa, or, to speak more precisely, to Cape Palmas. Having made the necessary inquiries and explorations, he betook himself to Rome. His report led the Roman authorities to appoint him Vicar Apostolic of the two Guineas with the rank of bishop. The bishop's vicariate was far from being a place of honor and power. One priest and one catechist formed his entire staff. The priest was the Rev. John Kelly, the brother of the banker Eugene Kelly, whose memory as a devoted pastor is still green in New York and its vicinity. Even now there are men among us who remember Father Kelly, for when failing health compelled him to leave the deadly shores of Africa Father Kelly returned to the great American Republic from which he had gone forth, and for many years was the well-beloved pastor of St. Peter's Congregation in Jersey City. But Bishop Barron, knowing full well that two or three men could never bring about the conversion and provide for the spiritual wants of the

Sierra Leone country, went to hunt for missionaries in France and had the good fortune of falling in with the Venerable Francis Mary Libermann, the second founder of the Congregation of the Holy Ghost. Father Libermann became deeply interested in the work of the African missions, and not only promised his aid but immediately sent seven of his priests and four brothers to help Bishop Barron. When all but one of these had fallen victims to the African climate and even Bishop Barron had been forced to retreat, he sent other missionaries to replace them. In this way Africa became the special missionary field of the Fathers of the Holy Ghost, and during the sixty years of their work more than seven hundred members of their order have succumbed to their apostolic labors. Since 1865 Rome has confided to the Congregation a large part of the west African missions. It is a source, both of interest and pride, to know that among these pioneers of the Faith representatives of our own country have not been and are not now wanting. Prominent among these is the able and energetic Bishop of Sierra Leone, the Rt. Rev. Dr. O'Gorman, who is personally known to more than one of our readers. Dr. O'Gorman was for nineteen years professor of theology in the seminary of his order at Pittsburgh, but at the call of his superiors cheerfully hastened to Sierra Leone to face not only the hardships of the mission, but the dangers of African fever and of the sleeping-sickness.

Another American representative of the order who for several years spent his labors and life and his health in the service of the western African missions is the Rev. C. J. Rooney, C.S.Sp., pastor at Portsmouth, R. I., and recently Procurator General of the Portuguese Mission of Angola.

The pamphlet whose title heads this article is a copy of a lecture delivered by Father Rooney at Clark University, Worcester, Mass. Being delivered to a non-Catholic audience, it is not so much an appeal to the sympathies of his fellow-Catholics and a picture of the hardships which make up the sum of missionary life in the wilds of Portuguese Africa as it is a lucid statement of missionary methods and a recital of some

of the ethnological and other scientific facts garnered by the missionaries in their leisure hours. We can not do better than to lay before our readers a few passages culled from our author's rich experience.

First of all we select a passage describing the methods followed by the Fathers of the Holy Ghost in their efforts to implant the Christian religion in the hearts and minds of their swarthy Bantu protégés. Here it is:

"The missions are industrial, educational, and religious centers; they have their workshops, schools, and chapels, their barns and their infirmaries; they have their Christian villages (which form their natural and most desirable complement). They attend also, each one, to a certain number of the surrounding pagan villages in which there are frequently Christian neophytes; the missions, in some distant parts, have also their outposts and fortifications against marauding tribes, for many a time have they had to suffer from prolonged sieges and armed attacks, and to offer shelter and protection to peaceful inhabitants who established themselves near the mission in view of greater safety. In the central missions special advantages of all kinds are procurable, such as well-supplied libraries, pharmacies, scientific instruments, a printing-press for the publishing of works of missionary interest, and an infirmary where, far from civilization, many a weary traveler, many an adventurous merchant or intrepid soldier, have been cured of African fevers, nursed and brought back to life. Services of equal value, but on a larger scale, have been rendered to the natives during the decimating epidemic of smallpox and sleeping-sickness, and even the cattle, the wealth of Angola, often attacked by plagues of different kinds, are saved by the veterinary surgeons of the missions. Near the central mission there is, moreover, as a general rule, a convent wherein nuns educate young colored girls destined usually to be teachers and catechists of their own people.

"The missions are composed of different categories of persons. First of all there is the missionary priest, whose primal obligation is to conduct the church services, the administration

of the sacraments, religious instruction, and the general direction of the mission. He teaches, besides, the higher literary classes and becomes, according to opportunity, physician, druggist, architect, smith, builder, carpenter, cook, and infirmarian. A true missionary is ready to delve into even science and to dabble in every trade. Then, once in a while, if time lie heavy on his hands, he uses his leisure to take up his peculiar hobby, the study of some of the Bantu languages, the flora, fauna, or geological study of the region he is in; the study of folk-lore, legends, customs, superstitions, and music of the surrounding tribes. I have seen some very complete collections of stones, piles of herbariums, destined for the universities and great museums of Lisbon, Vienna, Paris, and Brussels. (Missionaries' names have been given as discoverers, to unknown plants, through the grateful courtesy of the notable botanists who classified the said specimens.) I have found files of mission chronicles and records of personal observation on historical, geographical, and ethnical local matter. Meteorological observations are made perseveringly by some of the students when the mission has not self-registering instruments. I noticed in one of these missions a most important work of compilation, the slow and painstaking labors of many, upon magic, in which the secrets of the Ganges, the action of the Bantu secret societies, the description of their ceremonies, and the mysteries of the world of spirits as known to their soothsayers, are consigned.

"The priest's activity is by no means circumscribed by the near surroundings of his African home; he must evangelize the man in the bush, the perfect savage. Thus each mission is forever creating new ramifications, embryonic centers that will develop into new schools and chapels and barns and workshops. In the beginning these outposts are visited once in a fortnight or monthly according to circumstances. If there be a convenient native hut it serves as a school, and on Sundays is transformed into a chapel. If there be no hut convenient, the spreading, outstretched enormous branches of the village tree serve the purpose and is certainly more adapted and more in harmony

with the end than were the Irish hedge-schools of our grandfathers. Nothing is enforced upon these wild children of the woods; neither instruction nor religion. It is forbidden to baptize, no matter how willing the parents or even the neophyte may be, unless there exists a moral certitude that the baptized will receive in time full religious instruction. The only exception to this law would be the fact of the person being in immediate danger of death.

"The second category of missionaries is the lay-brother. He is not a cleric; he has not received orders, but he is a religious, that is, he has made the three vows as adjutant in missionary work. These lay-brothers are charged with the elementary instruction, material interests, and teaching of trades and handicrafts. Lord Bacon's theories with regard to plantations or colonization find in the modern mission their complete realization. 'The people wherewith you plant,' he writes, 'ought to be gardeners, plowmen, laborers, smiths, carpenters, joiners, fishermen, fowlers, with a few apothecaries, surgeons, cooks, and bakers.' If you add to this list a few more, such as tailors, shoemakers, tanners, veterinary surgeons, sawyers of wood, mechanicians, and printers, you will have the help needed in a central mission, and to this help the missions owe their material as well as their spiritual success, since the one is built upon the other, and it was decreed from the beginning 'in the sweat of thy brow shalt thou eat bread.' In such centers the young Bantu finds himself from the start of his life in the mission, surrounded by marvelous machinery in the different shops; he loves to watch the blacksmith's forge and hear the bellows roar. Everything appeals to the little savage's imagination, and the lay-brother is there to note and develop his pupil's love and aptitude for work.

"Another very valuable educational force employed in the modern mission is the nun. Nuns are groups of Catholic women who live together in community life and are bound by the three vows of religion. In the mission they help to educate and civilize the native children of their own sex. If Lord Bacon classifies plantations amongst ancient, primitive, and

heroical works, and if men merit this last qualification of heroic notwithstanding the immense satisfaction men as a class experience in visiting hitherto unknown lands, and this on account of the spirit of adventure which is in them, truly heroic are the women, to whom generally this spirit of adventure, and the warlike spirit, are lacking, who by nature are conservative and sedentary, whose frailty of organism is the very asset of the beauty they so cherish, and who can not expect a return of any kind in the teaching of savage girls, which in itself would be a recompense—surely those devoted nuns deserve to be called heroic. Black girls are far less attractive than black boys, and they fail completely to develop the winning charms, the winsome graces, and gratitude of their little white sisters in our schools. The idea of asking for woman's co-operation in missionary work comes not only from the fact of their being the best adapted for the uplifting of their own sex, but also because they should share in the spiritual warfare at least, since they, for spiritual matters, possess very rare aptitudes.

"The catechists, male and female, taken from the most intelligent and best of the pupils are indispensable for the success of missionary work. They have always merited the most serious preoccupation of their teachers, who prepare them scrupulously for their mission of co-operation. This preparation begins in childhood and continues till they have reached the age of manhood and womanhood and have given proof of their knowledge of religion and total exemption from superstition and its practices. In some missions the teachers must be married, and then they divide the education of boys and girls between them. The first elementary notions of religion and the usual prayers are taught to the children in their own language, and certainly it is a beautiful thing to hear them praise the Lord each one in his own tongue. We have no difficulty in teaching Christian doctrine to the Bantu child, so true is Tertullian's great aphorism that the soul is naturally Christian, and so true is it that savage children also absorb the great eternal truths as infants' milk. Where we do find immense difficulty is in getting the adult savage to observe the Christian

law, and in rooting out of his mind superstitions and that irrational fear and dread, by which magic tyrannizes over the soul, and all those vain observances and practices so unworthy of man."

In reading this graphic account of modern missionary work, we can not fail to note the remarkable intelligence which presides over the modern missionary's work. While the spreading of the Christian faith is the supreme aim of the modern apostle's efforts and everything else is ancillary to this, we can not but admire the clever methods which turn to use many of the conquests of science, applied and economic. It should be remarked, however, that in their essence these methods are far from modern inventions. They are developments of the system employed on our own continent by the Jesuit Fathers and to a less extent by the Franciscan Friars. They prove that even in the works of the mission the Catholic Church has not failed to observe the progress of modern science and to utilize it for her own spiritual purposes.

We have extended this notice beyond our intention, but we can not close it without quoting a Bantu myth recited by Father Rooney which is certainly full of poetic spirit and proves that the swarthy children of nature who dwell in Angola are endowed with a rich imagination full of charm.

"There was a time when the sun was young running wildly about the skies. He met the moon and fell in love with her; they married. For a long time they lived happy and had a lot of children, the stars. Alas! the sun and moon quarreled. The moon was frightened. She ran away and hid behind the earth. Their children followed the mother and none of them appear in the sun's presence. He is ever since in hot pursuit of his wife around the earth. She never appears till after he is gone. Two bright little daughters keep watch morning and evening and tell the moon their father's whereabouts."

CHARLES G. HERBERMANN.

INCIDENTS OF MY LIFE

BY THOMAS ADDIS EMMET, M.D., LL.D.

President of the Irish Federation during the term of its existence, Knight Commander of the Order of St. Gregory the Great, and member of many professional societies at home and abroad. Putnam's Sons, Publishers, 1911.

So long as an Irishman is left in this world the name of Emmet will be venerated, and so long as the English language lasts the fame of Emmet will be preserved, for it is the name of a Dublin Irishman who was martyred in the Irish Rebellion against English misrule in 1798. Robert Emmet was one of the most conspicuous leaders in that unsuccessful effort to shake off the English yoke; and the eloquent speech he made in self-defense before the infamous judge, Lord Norbury, in Dublin, is still a favorite one for declamation not only among the school-boys of the other side but even of this side of the Atlantic. That great but unfortunate patriot paid with his life the penalty of his love of country, and the distinguished physician who has written the large volume of memoirs lying before us is a member of the same family. Although Dr. Emmet is an American, such is the force of family tradition that he is as intensely loyal to the cause of Ireland in 1912 as his patriotic relative was one hundred and nineteen years ago.

There are some who imagine that the Irish Catholics alone were disloyal to England, chiefly because of the penal laws against the Catholic religion. But as a matter of fact many of the English Catholics and Protestants who settled in Ireland long after the time of Henry II have been opposed to English rule as much as the original Celts. The Norman Geraldines were as rebellious to the old English kings as the Celts O'Neill and O'Donnell were to Queen Elizabeth. The Volunteers of 1782 were all Protestants, as were Grattan, Curran, Flood, and Dean Swift. In 1798 Emmet, Sir Edward Fitzgerald, Wolfe

Tone, and Napper Tandy; in the rebellion of 1848 Smith O'Brien, John Mitchel, and Thomas Davis, the poet, were Protestants; Isaac Butt and then Parnell, leaders of the Home Rule party, were also Protestants. It never took so long as a century to turn the best men of English or Norman blood in Ireland into opponents of English misgovernment and persecution. The laws were so bad, the government so selfish and corrupt, that no one could stand it except the paid officials who fattened on the spoils of the oppressed people. The "Orange faction" in Ireland is hardly a hundred years old. It began with the destruction of the Irish parliament about the beginning of the last century, and is constantly recruited by importations from the English side of the Channel, subsidized by Tory landlords, the chronic oppressors of the peasantry.

Dr. Thomas Addis Emmet tells us that he was born on May 29, 1828, at the University of Virginia near Charlottesville, where his father was one of the original professors appointed by Mr. Jefferson to fill the chair of Natural History. His father was Dr. John Patten Emmet, born in Ireland, and his mother was Miss Mary Byrd Farley Tucker. The doctor gives an amusing account of his early school-days, when he threw ink-stands and even spittoons at the country schoolmaster who tried to tame him by hoisting him on the back of other boys and paddling him with a flat ruler. During these trying times his chief consolation were his dog and razor-back hogs, of which he became an expert rider. He was a wild young dare-devil, but not a really bad boy. He learned to make quill pens, for steel pens in Virginia were not used until 1840, when they were imported from England. His boyish days were spent mainly on his father's farm; and his description of the Virginia darkies and customs is very entertaining reading. He describes also the shooting stars of 1835 and their effect on the superstitious negroes. Speaking of their honesty he writes: "Occasionally a negro would be found who was absolutely honest, and more so than many white servants in the same position, and nothing ever tempted such a one to be dishonest, but they were few in number."

A visit to his Uncle Henry Tucker's plantation in lower Virginia is graphically described in Chapter III of the large volume of nearly 500 pages of the doctor's instructive, interesting, and amusing memoirs. The burning of the Richmond Theater in 1811; the modes of traveling by steam and rail, and a visit to Washington in the early years of the last century make another very entertaining chapter. In fact every page of the book is interesting. The genealogies of well-known families; the condition of New York, physical and political, during more than half a century, the most amusing and the most important incidents of his long and very busy life, are all given with a coloring and a detail that make the perusal as fascinating as a well-written novel. The doctor gives us short sketches of prominent physicians, clergymen, and laymen whom he has met in his varied career as a physician at the head of his profession in most important lines of surgery and in general medical practice.

His versatility is wonderful. From "Success in Plastic Surgery" he passes to the "Papers of Major André" and then to a notice of "Work of Early Engravers" in this country. A part of Chapter XVII is devoted to giving the "Reasons for Becoming a Catholic," and from this he passes to "Reflections on Political Situations"; afterwards to an account of a trip he made in Ireland, Scotland, France, Germany, Switzerland, and Russia. It is in his notice of this trip that he tells the story of a gentleman who showed him a medal brought from Rome after the "sacking of that city by Garibaldi"; "a medal," said the gentleman, ignorant of Latin, who had it, that "tells all about the massacre of the Huguenots on St. Bartholomew's Day." The doctor read the inscription and showed that the medal had been struck off by the contemporary Pope "to commemorate the escape of the French King from being murdered by the Huguenots," thus substantiating the claim made by the Catholics. We have in this work the author's opinions of the Russians and of the "Fenians and Dynamite." Then we have a sketch of the "Irish Federation of America," of which Dr. Emmet became the first president in 1891. In the chapter

UNIV.
OF
WICH.



11.
12.
13.

dealing with this subject we are brought into relations with Lord and Lady Aberdeen, Eugene Kelly the banker, Hon. Chauncey M. Depew, John Dillon, still living, one of the greatest of Parnell's lieutenants, and other prominent men of the time, friendly and unfriendly to Irish "Home Rule."

The doctor received in recognition of his great services in the cause of medical science and of the Catholic religion many testimonials of respect from high places. Thus in 1898 the "Laetare Medal" from the "University of Notre Dame" was presented to him through Archbishop Corrigan in New York, and on December 19, 1906, Pius X made him a "Knightly Commander of the Order of St. Gregory" through Archbishop Farley. He is a member of a score of the most celebrated medical societies not only in this country, but in Norway, England, Germany, Belgium and Ireland, and is still undimmed in intellect though old age has weakened his body.

He married a distinguished Southern lady, Miss Catherine R. Duncan, of Alabama, in 1854, and celebrated his golden wedding in New York on February 14, 1904.

Such men and their families are the honor of a locality, the pride of a people, and when they are Catholics they are a part of the external glory of the Church.

Right Rev. Mgr. HENRY A. BRANN, D.D.

FIFTH REPORT OF THE BUREAU OF ARCHIVES FOR THE PROVINCE OF ONTARIO

BY ALEX. FRASER

Provincial Archivist, 1908. 8vo. Toronto, 1909.

Part I "SENDAKE EHEN" or OLD HURONIA, by the Archivist of St. Mary's College, Montreal, Arthur Edward Jones, S.J., F.R.S.C., Corr. Member of the Ontario, Minnesota and Chicago Historical Societies, Hon. Member of the Missouri Hist. Soc. and Member of the International Congress of Americanists. Pp. 1-266a. Part II. Missionaries and Mission Centers Year by Year—1615-50. Pp. 267-413; Part III. The Huron Indians. Pp. 414-458.

This volume, illustrating the most interesting part of the history of New France, the heroic days of the old missionaries, is an honor to the government of Ontario, to its archivist, Mr. Alexander Fraser, and to the Rev. Arthur Edward Jones, S.J., Archivist of St. Mary's College, Montreal. It is clear evidence of the broad-minded policy of the Ontario government and its readiness to recognize the racial and religious sympathies of its citizens. It demonstrates the liberality and scholarship of Mr. Fraser and is a monument to the industry and learning of Father Jones. The book claims our warm approval as a specimen of Canadian book-making. Paper and typography are in the best of taste, and there is a wealth of maps and illustrations.

Father Jones modestly tells us that the volume "has no pretension to do duty as a history of the Huron nation or of the men who devoted their lives to their evangelization." It represents an effort to determine geographically the scenes of the events so impressively told in the old "Jesuit Relations" and to disentangle their intricate chronology. Father Jones is known as the foremost authority on the history of the Huron nation and of their Jesuit apostles. For thirty or more years he has

devoted himself to the task of searching out every document connected with the early missionary history of Canada and especially of Ontario; he has brought to light many new documents and by careful study and comparison elucidated many dark passages in the documents already published. He has carefully collated the researches of former students on the topography of the Huron country and in the present volume publishes the studies, maps, and illustrations of Father Felix Martin, S.J., who was an untiring worker in this field in the fifties of last century. Not satisfied with his researches in books and manuscripts he employed his leisure time for many years for the purpose of scouring the old Huron country and comparing his texts with the modern topography. The old home of the Hurons, in this way, became an open book to him and the slightest indications were full of suggestion to his keen eyes and his logical mind. The result of all this labor of love he has laid down in a series of articles on the location and peculiarities of the most important of the old settlements, and this series of papers constitute the first part of the present work. The second half consists of a systematic collection of chronological notes which enable the student to follow the movements of the missionaries from year to year and month to month, nay, in some cases, from week to week and from day to day. Though, as Father Jones himself says, this may not be easy reading for the general reader, it is a great boon to the serious student of the old "Jesuit Relations," so ably and fully edited by Mr. Ruben Thwaites, and, in fact, forms a running commentary on them. Perhaps the most important part of the work is the corrected map of the Huron country which our author here presents to us. It exhibits the last corrections of the valuable map which he contributed to Mr. Thwaites' monumental work. By the kind permission of the author we have reproduced this admirable piece of topographical study.

CHARLES G. HERBERMANN.

NECROLOGY

RIGHT REV. R. L. BURTSSELL, D.D.

The Right Rev. Mgr. Richard Lalor Burtzell, one of the most distinguished pastors in the Archdiocese of New York, and a charter member and trustee of the United States Catholic Historical Society, died at his residence in Kingston, N. Y., on February 4, 1912, of pneumonia, after a brief illness. Mgr. Burtzell caught cold while attending the ceremonies at St. Patrick's Cathedral incidental to the return of his Eminence Cardinal Farley from Rome, and the consequences were fatal.

The deceased prelate was born in the city of New York, April 14, 1840. His parents were John Low Burtzell and Dorothea Morrogh, both belonging to old Catholic families long resident in New York. The first native-born New Yorker raised to the priesthood, the Rev. James A. Neill, was his kinsman. Members of the Historical Society will recall the interesting sketch of Father Neill that Mgr. Burtzell contributed to the issue of "Records and Studies" for August, 1901 (Vol. II, Part II). The late Rev. Dr. William Plowden Morrogh, and Mother Lalor, who introduced the Visitation Nuns into the United States, were also relatives of his.

In his boyhood Mgr. Burtzell was one of the first students to enter the new college of St. Francis Xavier when the Jesuit Fathers opened it in West Sixteenth Street in 1850; and after making his preparatory studies there and elsewhere, he began his theological course in the Sulpician Seminary, Montreal, Canada, passing thence in 1857 to the College of the Propaganda, Rome. There he was ordained priest on August 10, 1862. He received the degree of Doctor of Philosophy (1858) and Doctor of Theology (1862). Returning to New York he was assigned as an assistant to the rector of St. Ann's Church, and ministered there from 1862 to 1867. He was then directed to found the new parish of the Epiphany, on Second

Avenue, and was its pastor until 1890. The welfare of colored Catholics interested him very much, and in aid of that cause he established the church of St. Benedict the Moor in 1883 and directed its progress for three years.

In 1890 he was made pastor of St. Mary's Church, Kingston, and later was appointed Dean for Ulster and Sullivan counties. Local civic affairs engaged his attention also. He was a member of the Kingston Board of Trade, President of the city of Kingston Hospital, and Trustee of the Kingston Library.

As an expert in Canon Law he had a very widespread reputation and appeared before the ecclesiastical courts in a number of cases. The most notable of these was when he espoused the side of the Rev. Dr. Edward McGlynn in his controversy with his superiors over the right to teach the politico-economical theory that the community has the right to the control of all natural opportunities included in the term "land."

Mgr. Burtzell was one of the party of New York priests who accompanied Cardinal Farley to Rome when he was elevated to the Sacred College in November, 1911. During this visit the Holy Father promoted Mgr. Burtzell to the dignity of a Domestic Prelate; he had for several years held the rank of Private Chamberlain.

THOMAS F. MEEHAN.

REV. BONAVENTURE FREY, O.M. CAP.

Rev. Bonaventure Frey who, together with Rev. Francis Haas, founded the first Capuchin Province in the United States, died July 4, 1912, in the Monastery of St. Bonaventure, at Detroit, Mich. The history of his life presents the picture of an eventful career and a remarkable personality. For a full sketch of his life we refer the reader to the sympathetic review in the "Historical Records and Studies," 1906, pp. 54-92.

Rev. Bonaventure was born June 12, 1831, at Herdern, Switzerland, and received in baptism the name of John Anthony. He pursued his higher studies in the universities of

Freiburg, Bonn, and Tuebingen. At Freiburg he became the friend of Gregory Haas, with whom he resolved to go as missionary to some distant country, preferably to China. Ordained to the secular priesthood May 25, 1854, he was active for a year as chaplain and pastor in the Canton of Thurgau, but never lost sight of his resolution to be a missionary on some foreign shore. Having heard from a young man who returned from the United States in the spring of 1855 that there were as yet no Capuchin monasteries in this great "Land of Promise," he decided together with his friend to found a branch of this popular Order in the United States. Of encouragement they received very little; even the famous Capuchin philanthropist, Theodosius Florentini, disapproved of the undertaking as too hazardous and adventuresome. But their zeal and courage were greater than the obstacles, and so the spring of 1856 saw them on the way toward their land of destiny. The voyage was a chain of difficulties. Penniless, the two secular priests arrived at Milwaukee, Wis., and were kindly and hospitably received by their countryman Bishop Henni. Both received rectorships in the diocese; but, mindful of their purpose, they made a tour of inspection through the State in search of a suitable site for their future monastery. Their choice fell on Mount Calvary, thirteen miles east of Fond du Lac. In the next spring, while Father Haas traveled to Europe and obtained the permission and the blessing of Pope Pius IX and of the Order for their undertaking, Father Frey laid the foundation of the first Capuchin Monastery in the United States (1857). Invested December 2, 1857, they made their novitiate amid great trials, and took simple vows on February 16, 1859.

During the first ten years severe personal privations, financial embarrassments, and distressing isolation seemed to doom their enterprise to failure. The past so far had been replete with difficulties and the future was not very promising. But the seed had been sown with tears, had been nurtured with care, and now it began to grow strong and expand. St. Lawrence College was established and opened 1864. A year later Father Bonaventure commenced the building of St. Francis parish and

monastery in Milwaukee, Wis. Called to New York in 1866 to reconcile the parish of St. John the Baptist (West Thirtieth Street) to their pastor and the Archbishop, he labored diligently to bring about an understanding. Not succeeding in this, he built the Church of Our Lady of Sorrows in Pitt Street, New York. Summoned again by Archbishop (later Cardinal) McCloskey to effect, if possible, the submission of the parish of St. John the Baptist, he succeeded by much patience, prudence, and tact, and built the present splendid church and monastery in 1871-72, acting as guardian and pastor till 1879.

From 1879-82 he occupied the highest position in the community, having been elected Provincial Custos. During this time he was the main factor in building the church and monastery of St. Joseph in Appleton, Wis. In 1882 he traveled to Rome and procured the formal erection of the Custody into a Province, under the patronage of St. Joseph. From 1882-85 he acted as its first Provincial; during this term he founded St. Bonaventure's Monastery in Detroit, Mich. Similarly, he erected the church and built up the parish of Our Lady Queen of Angels in Harlem (1886) and of the Sacred Heart in Yonkers, N. Y. (1891). In 1894 the Chapter again elected him Provincial for a term of three years; and from 1897-1900, while superior of St. Michael's, East New York, which had been in a deplorable condition and was given to the Province by the Rt. Rev. Bishop McDonnell for rejuvenation, he breathed a new and vigorous life into the parish.

His health, however, had given way completely under the strain and stress of so much incessant labor, and he retired. In 1904 he celebrated his golden sacerdotal jubilee in Yonkers, N. Y. From 1906 to 1912 he lived a secluded life in the quiet monastery of St. Bonaventure, Detroit, Mich.

Father Bonaventure was a man of amiable disposition and of varied abilities. One can hardly characterize him better than was done by the Most Rev. Archbishop S. G. Messmer, of Milwaukee, in his funeral oration: *Omnia omnibus factus ut omnes lucrificeret Christo*. With the spirit of a true missionary and apostle he set out with his companion in extreme

poverty, but with an ardent love of his vocation. The sacrifices were certainly great and the obstacles seemed unsurmountable; but both were men of burning zeal, indomitable courage, and unbounded trust in Providence. If the molding of the religious life of the Province is ascribed predominantly to Father Francis Haas, the upbuilding of the Province as a structure and organization is primarily the labor of Father Bonaventure, just as most of the material buildings were reared under his supervising direction. He was the architect of the Province.

Notwithstanding the absorbing and distracting cares of his more external labors, Father Bonaventure preserved a deeply religious spirit throughout his life. Great love of God and of souls was the mainspring of his actions. There was an atmosphere of culture and piety about him that invariably attracted. He was marked by the great simplicity of a true monk and this enabled him to labor as effectually among the common people. For the interests of the faithful he was unceasing in his labors. At the same time he was a man of high personal culture, so that he moved with ease and grace in the highest circles of refined society. He was ever a gentleman and as such was instrumental in banishing many prejudices among non-Catholics. At all times, however, he remained the same quiet, simple, unpretentious, poor, and humble religious, a trait which those who knew him intimately admired so much. And when the infirmities of old age weakened his strong constitution and the night of blindness settled upon his eyes, he was patient and resigned and ever ready for the call of the Master. He quietly passed away July 4, 1912.

On July 8th a Solemn Requiem was chanted over the remains, while a large number of the clergy and a vast concourse of people attended. The body was taken July 14 out of the vault in which it had been temporarily placed and transported to Mt. Calvary, Wis., where it lay in state in the church till the morning of the 17th. At 10 A. M. on this day a Solemn Requiem Mass was sung by Father Antonine Wilmer, O.M.Cap., Ex-Provincial. His Grace Archbishop Messmer as-

sisted and spoke the funeral oration; thereupon he pronounced the absolution.

The remains were laid at rest at the side of his life-long friend and companion, Father Francis. He was buried in the simple brown habit of the Order for which he labored so faithfully for fifty-six years. R. I. P.

REV. CELESTINE BITTL, O.M.CAP.

THE REV. GABRIEL A. HEALY, LL.D.

The Reverend Gabriel A. Healy was born in St. Peter's parish in New York on October 20, 1841, and died pastor of St. Bernard's Church, West Fourteenth Street, on July 3, 1911. He went to school first to the Christian Brothers' Academy on Canal Street, afterwards to St. Francis Xavier's College, where he was graduated in 1860. To this college he was always deeply attached and was one of the chief promoters, 1879, of the organization of the Alumni of the College. The organization was begun in the rectory of St. Bernard's Church. His theological studies were made in the Sulpician Seminary at Montreal, Canada, and he was ordained priest in old St. Patrick's Cathedral in 1864 by the Right Rev. James Roosevelt Bayley, the first bishop of Newark, N. J.

His life ran smoothly through the three years and a half which he spent as a curate in St. Peter's Church, Barclay Street, under Rev. William Quinn, afterwards Vicar General of New York; and through the forty years that he was pastor of St. Bernard's parish. He was appointed to the care of the latter parish in 1868, and remained in charge until his death. His life was uneventful; his temperament was gentle and easy, and he never had an enemy; for he never did anything to make one. Every one who knew him esteemed him for his sweetness of temper, and genial, loyal character. He was devoted to his superiors, and Archbishop Corrigan during his troubles had no warmer supporter than Father Healy. He was an ardent supporter of the cause of Christian education; and when he was unable to have a school of his own after the burning down of

his church, he paid for the education of the children of his parish in the Catholic schools of his neighbors. A great lover of church music, he was always interested in the volunteer singers who assisted his paid choir. He attended their rehearsals and was zealous in soliciting those who could sing to give their services to the Church. He had literary tastes and wrote a "Christmas Play," which was for a long time popular, not only in his own parish, but in the parishes of many of his brother pastors, who had it enacted during the Christmas season to the great delight and edification of their people. His taste was refined; his life edifying and pious. He left behind him universally a pleasant memory; and to his many friends loneliness and sadness at his taking off. Father Healy was for many years a member of the United States Catholic Historical Society.

Right Rev. Mgr. HENRY A. BRANN, D.D.

JOHN F. DOYLE

John F. Doyle died in New York on December 2, 1911. He was for many years a member of the United States Catholic Historical Society and served for a time as one of its councillors.

Mr. Doyle was born in New York of Irish parents on December 1, 1837. He was graduated from the public schools of New York and afterwards studied law in the office of Alexander Hamilton, the grandson of the famous Alexander Hamilton. He was admitted to the Bar in 1862. Shortly after his admission to the Bar, having developed great talent in the management of the real estate interests and conveyancing business of his office, he was given immediate charge of many of the larger estates in its control, which included those of several of the most important and famous families in the social and business life of New York.

After sixteen years of practice, in the year 1869 Mr. Doyle gave up the law to devote himself entirely to the business of managing New York real estate and dealing with it both as

agent and broker. He at once took his place among the most prominent and reputable real estate men of the city and maintained that position for the remainder of his life. At the time of his death he was the senior member of the firm of John F. Doyle & Sons of No. 45 William Street, New York City. His business associates valued him highly and bestowed on him their greatest honors. He served a term as president of the Real Estate Exchange of the City of New York, and three terms as president of the Real Estate Board of Brokers. His service as a public-spirited citizen in respect to the great improvements of the city of New York during his long and active connection with important real estate affairs in his eventful business life of sixty years was marked. He saw New York grow from a city of less than 300,000 inhabitants in his boyhood to a city of more than 5,000,000 at the time of his death. He took an active part in many of the movements which led to this phenomenal growth.

He was a fervent and devoted Catholic. The Holy Name Society of the New York Archdiocese owes much to his zeal, earnestness, and generosity. He was at the time of his death the president of one of its important branches.

Mr. Doyle is best remembered, however, by his personal friends. He had all the lovable qualities of the Irish temperament. He was vivacious, impulsive, and quick of speech and intense in his likes and dislikes, but always large-hearted and generous, and he loved his friends. He preserved his vigor wonderfully. He died the day after his seventy-fourth birthday, and up to the day before his death he continued in remarkably good health and celebrated his birthday with his family. He was short in stature and of ruddy complexion.

Among his business associates he was highly respected as a man of high honor.

EDWARD J. McGUIRE.

ALEXANDER J. HERBERMANN

By the death, on September 9, at his brother's summer residence, Great Barrington, Mass., of Mr. Alexander J. Herbermann, of New York, the United States Catholic Historical

Society has been deprived of the usefulness of one who, since its reorganization, has been a most active and representative member. Mr. Herbermann, who was a brother of Dr. Charles G. Herbermann, president of the Society, was born in New York, April 17, 1852, and was educated at St. Francis Xavier's College, graduating with the class of 1869. He immediately entered business life with his father, the late George Herbermann, whom he succeeded, the firm being one of the oldest in the New York produce business. In mercantile and financial circles he was held in the highest respect, and served for a number of years as vice-president of the Mercantile Exchange and as a trustee of the West Side Savings Bank. He was also a member of the Local School Board for the Greenwich section. Although afflicted with blindness for the last two years of his life, his business associates insisted on his continuing to give them the benefit of his wise counsel in the various positions of trust he occupied. In his relations to them and to the many friends who held him in affection and esteem, he has left the record of a model Catholic gentleman.

THOMAS F. MEEHAN.

REPORT OF THE ANNUAL MEETING, NEW YORK, FEBRUARY 23, 1911

The Annual Meeting of the United States Catholic Historical Society was held this evening in the Hall of the Catholic Club, 120 Central Park South, Dr. Herbermann in the chair.

It may as well be acknowledged that the attendance, however distinguished, was not as great as might have been expected. Still it was plainly manifest that those present were deeply interested in the proceedings and appreciated the very gratifying reports of the Executive Council.

The minutes of the previous meeting having been read and approved, the Treasurer, Mr. Richard S. Treacy, proceeded to read his annual report of receipts and expenditures and gave faithful account of the accumulated balances. The report was accepted and ordered placed on file.

This was followed by a brief report from the Recording Secretary, which also was accepted and ordered to be placed on file.

Dr. Herbermann then addressed the meeting at length in his usual happy manner, first commending the other members of the Executive Council for their devoted co-operation throughout the year. He reviewed the work of the Society, since the last annual meeting and was able to assure the members that our historical labors, as illustrated in the volumes we are compiling, are receiving the widespread approval of the literary world.

The annual lecture, he announced, would be delivered at an early date by Rev. Father John F. Quirk, S.J., Vice-president of Georgetown University. The subject of the discourse would be, "The Life and Work of Rev. Ferdinand Steindmeyer, S.J., generally known as Father Farmer."

The election of officers for the new year was then taken up,

with the result that the entire ticket proposed by the Executive Council was unanimously elected, as follows:

President, Charles G. Herbermann, LL.D.

Vice-President, Stephen Farrelly.

Treasurer, Richard S. Treacy.

Recording Secretary, John E. Cahalan.

Corresponding Secretary, Joseph H. Fargis.

Librarian, Rev. M. J. Considine.

Trustees:

Rt. Rev. Mgr. Jos. F. Mooney, Rt. Rev. Mgr. James H. McGean.
V.G.

Henry Heide.

Thomas S. O'Brien, LL.D.

Thomas F. Woodlock, LL.D.

Peter Condon.

Thomas F. Meehan.

Councillors:

Hon. Edward B. Amend, LL.D. Rev. Thomas J. Campbell, S.J.

William R. King.

Rev. Joseph F. Delany, D.D.

Edward J. McGuire.

Andrew J. Shipman.

No further business being presented, the meeting adjourned.

JOHN E. CAHALAN,

Recording Secretary.

REPORT OF THE ANNUAL MEETING, NEW YORK, FEBRUARY 26, 1912

The annual meeting of the United States Catholic Historical Society was held this evening at Delmonico's, Forty-fourth Street and Fifth Avenue. Dr. Herbermann presided.

The attendance was unusually small, owing probably to the unfavorable condition of the weather and to other engagements on the part of the members.

The minutes of the last annual meeting were read and approved.

Then Mr. Richard S. Treacy, the Treasurer, read his annual report, and the thanks of the Society were formally tendered to him for the very efficient manner in which he had managed the finances of the Society during the year.

The Recording Secretary presented a brief report as follows:

"Although there is nothing in the By-laws of the Society calling for a report from the Recording Secretary, the President seems to have acquired the habit of expecting one, and what he looks for of course we have not the temerity or the ill-nature to refuse.

"Still, all your Recorder can do is to furnish the vital statistics of the Society and remind the President of any notable items in the proceedings of the Executive Council, upon which he, in his report here, may more or less expatiate.

"During the year now ending we have had occasion, I regret to state, to take from our Roll the names of nine members who have died. They are: James McGovern, James W. McCormick, Rev. Gabriel A. Healy, John F. Doyle, Rt. Rev. Peter Verdagner, Martin I. J. Griffin, Rt. Rev. Mgr. R. L. Burtzell, Stephen McPartland, and Hon. Thomas F. Grady.

"Another nine resigned; but as eighteen became new members, the membership remains numerically the same as a year ago, that is, we number 540.

"From the minutes of the Executive Council we glean one item that certainly must be adverted to here. It is the fact this Society has now for its Honorary President a Prince of the Church of Rome.

"When the news came that our Holy Father had deigned to select our beloved Archbishop for this great dignity, Dr. Herbermann lost no time in conveying to his Eminence in our behalf the rightly judged measure of our congratulation and our joy. The Executive Council has already tendered its thanks to the President for his action, but this general assemblage may desire to add its approval.

"Another item of record is one that it would be unkind to omit, namely the fact that the increase of membership, compensating or offsetting, in a way, the losses of the past year, is almost wholly due to the diligent efforts of the Committee on Membership, of which Vice-President Farrelly is the guiding spirit. The Executive Council has thanked Mr. Farrelly and the Committee for their excellent work, and this general meeting will probably be pleased to express its appreciation."

The foregoing report was ordered placed on file and on motion of Mr. Fargis, seconded by Mr. O'Brien, the thanks of the Society were tendered to Mr. Farrelly and his Committee for their successful labors.

Dr. Herbermann's address then followed, in the course of which he reviewed the year's work and commended the officers of the Society for their efficient co-operation. He told of the praise accorded to our volumes by eminent German literary critics, and announced that Vol. 1 of the Father Thebaud monographs would shortly be in the hands of the members. He gave an account of the new number of Records and Studies soon to be out.

Mr. Shipman, Rev. Father Wynne, and Mr. King were appointed to audit the Treasurer's accounts.

The following gentlemen were then proposed and duly elected: L. H. Amy, 39 E. Fifty-third Street; William J. Leahey, 65 Madison Street, Poughkeepsie, N. Y.; Dr. John G. Coyle, 226 East Thirty-first Street.

The general election next took place, resulting in the unanimous election of the following officers:

President, CHARLES GEORGE HERBERMANN, LL.D.

Vice-President, Stephen Farrelly.

Treasurer, Richard S. Treacy.

Recording Secretary, John E. Cahalan.

Corresponding Secretary, Joseph H. Fargis.

Librarian, Rev. M. J. Considine.

Trustees:

Rt. Rev. Mgr. Jos. F. Mooney, Rt. Rev. Mgr. James H. Mc-
V.G. Gean.

Henry Heide. Thomas S. O'Brien, LL.D.

Thomas F. Woodlock, LL.D. Peter Condon.

Thomas F. Meehan.

Councillors:

Hon. Edward B. Amend, LL.D. Rev. Thomas J. Campbell, S.J.

William R. King. Rev. Joseph F. Delany, D.D.

Edward J. McGuire. Andrew J. Shipman.

Upon motion of Mr. Fargis, seconded by Mr. King, the meeting adjourned.

JOHN E. CAHALAN,

Recording Secretary.

FINANCIAL REPORT

RICHARD S. TREACY, TREASURER, IN ACCOUNT WITH THE U. S. CATHOLIC HISTORICAL SOCIETY.

1910	Dr.	1910	Cr.
Feb. 9 To <i>Balance</i> , as per last report	\$9,117.67		
To PUBLICATIONS.		By PUBLICATIONS.	
Sales, through Messrs.		Mch. 24 Photogravure and Color Co., Russell Mono-graph \$38.50	
Bensiger Bros., 5 copies		July 7 Bensiger Bros., printing, etc., Russell Mono-graph \$795.00	\$835.50
Records and Studies		" 7 Bensiger Bros., labels for mailing, etc.	4.50
and 4 copies Mono-graphs	\$27.84	" 7 Bensiger Bros., express- age on volumes sent to members Records and Studies, Vol. VI, Part I: Transition Rev. Fr. Fischer's ar- ticle \$20.00	22.18
To DUES.			
For 1904.....	5.00		
" 1906.....	10.00		
" 1908.....	15.00		
" 1907.....	40.00		
" 1908.....	55.00		
" 1909.....	225.00		
" 1910.....	1,770.00		
" 1911.....	40.00		
	2,160.00		
To INTEREST.			
On Deposits in			
Emigrant Industrial Sav- ings Bank	180.94		
East River Bank.....	129.42		
Franklin Bank	5.00		
Guaranty Trust Co.....	39.51		
	354.87		
	2,542.71		
		By ANNUAL MEETINGS.	
		1910	
		Feb. 19 Catholic Club, Buffet Lunch, Feb. 26, 1909.	20.85
		April 6 Catholic Club, Buffet Lunch, Feb. 9, 1910..	17.85
		May 11 Bensiger Bros., printing, etc., notices for meet- ing	23.29
			61.59
		Jan. 17 Rev. Jos. Fischer, J. R. & S., Vol. VI, Part I, ex- penses	\$91.70
			31.52

By GENERAL EXPENSES.			
April 28	Rt. Rev. Mgr. J. H. McGean, cost of special vol. Records and Studies sent to the Holy Father.....	20.00	
May 24	Comm. on Membership expenses.....	8.50	
July 7	President's expenses, mos. ending June 15, 1910.....	6	
1911	\$5.25	
Jan. 18	President's expenses, mos. ending Dec. 13, 1910.....	\$3.35	
" 18	President's expenses letter heads and envelopes.....	\$5.00	
1910	13.60	
Aug. 23	Treasurer's expenses, Nelkin & May, printing and stationery... \$3.25		
1911		
Jan. 27	Treasurer's expenses, typewriting and postage.....	\$33.32	42.57
1910		
July 7	Recording Secretary's expenses, March 5 1908, to June 14, 1910.....	20.02	
1911		
Jan. 27	Exchange on checks....	5.13	109.82
Feb. 23	By BALANCE ON HAND		1,068.11
	Emigrant Industrial Savings Bank, deposit....	4,705.83	
	East River Bank, deposit..	3,491.89	
	Franklin Bank, deposit..	196.00	
	Guaranty Trust Co., deposit	2,294.55	
			10,597.27
			<u>\$11,660.38</u>
	RICHARD S. TRACY, Treasurer.		
	February 23, 1911.		

New York, November 14, 1912.
We, the undersigned, certify that we have examined the foregoing account and the vouchers and we find the same correct.

WILLIAM R. KING, } Auditing
JOSEPH H. FARGIS, } Committee.

\$11,660.38

FINANCIAL REPORT

RICHARD S. TREACY, TREASURER, IN ACCOUNT WITH THE U. S. CATHOLIC HISTORICAL SOCIETY.

1911		Dr.	Cr.
Feb. 23	To Balance, as per last report	\$10,597.27	
To PUBLICATIONS.			
	Benziger Bros. sales:		
	Russell Monograph, 9 copies	\$17.28	\$17.00
	Waldseemüller Cosmograpbia, 3 copies.....	12.00	
	Records and Studies, 2 copies	5.12	
		\$34.40	
To DUES.			
	For 1906.....	5.00	
	" 1907.....	10.00	
	" 1908.....	20.00	
	" 1909.....	30.00	
	" 1910.....	150.00	
	" 1911.....	1,725.00	
	" 1912.....	45.00	
		1,985.00	
To INTEREST.			
	On deposits in Emigrant Industrial Savings Bank	190.08	
	East River Bank.....	137.40	
	Franklin Savings Bank..	6.87	
	Guaranty Trust Co.....	54.77	
		389.12	2,408.52
By PUBLICATIONS.			
July 1	Photogravure and Color Co., Records and Studies, Vol. VI, Part 1. Photo. of Rev. Father Durtballe, S.J.		\$17.00
"	6 Benziger Bros., Records and Studies, Vol. VI, Part 1, printing, etc., 979 copies		1,160.84
Nov. 15	Miss A. Herbermann, Rev. Father Thébaud's Vol. 1, Typewriting		55.00
Dec. 29	Rev. Joseph Fischer, S.J., Records and Studies, Vol. VI, Part 1, balance of expenses.....		7.41
			\$1,240.25
By ANNUAL LECTURE.			
April 14.	Rev. J. F. Quirk, S.J., expenses		25.00
July 6	Benziger Bros., printing and mailing notices and tickets		33.00
			58.00
By GENERAL EXPENSES.			
April 5	Librarian's expenses, Alexander Green, printing catalogue		5.00
Nov. 15	President's expenses to date		4.50
June 16	Treasurer's expenses stationary and printing		\$10.50

July 6 Treasurer's expenses, Catholic Directory	\$1.00		
1912			
Jan. 26 Treasurer's expenses, postage, etc...	\$28.67	88.17	47.67
			1,345.92
Feb. 26 By BALANCE ON HAND.			
Franklin Savings Bank, deposit			201.87
Emigrant Industrial Sav- ings Bank, deposit...			4,895.91
East River Bank, deposit...			8,589.29
Guaranty Trust Co., de- posit			8,022.80
			11,659.87
			<u>\$13,005.79</u>

RICHARD S. TREACY, *Treasurer.*
February 26, 1912.

NEW YORK, November 11, 1912.
We, the undersigned, certify that
we have examined the foregoing ac-
count and the vouchers and we find
the same correct.
WILLIAM R. KING, } *Auditing*
JOSEPH H. FARGIS, } *Committee.*

\$13,005.79

UNITED STATES CATHOLIC HISTORICAL SOCIETY

OFFICERS

Honorary President,

HIS EMINENCE, JOHN CARDINAL FARLEY, D.D.

President,

CHARLES GEORGE HERBERMANN, LL.D.

Vice-President,

STEPHEN FARRELLY.

Treasurer,

RICHARD S. TREACY, A.M.

Recording Secretary,

JOHN E. CAHALAN, A.M.

Corresponding Secretary,

JOSEPH H. FARGIS, LL.B.

Librarian,

REV. M. J. CONSIDINE.

Trustees:

RT. REV. MGR. JOSEPH F. MOONEY, V.G.

RT. REV. MGR. JAMES H. MCGEAN, LL.D.

HENRY HEIDE.

PETER CONDON, A.M.

THOMAS S. O'BRIEN, LL.D.

THOMAS F. WOODLOCK, LL.D.

THOMAS F. MEEHAN, A.M.

Councillors:

REV. THOMAS J. CAMPBELL, HON. EDWARD B. AMEND,
S.J. LL.D.

EDWARD J. MCGUIRE, LL.B. WILLIAM R. KING.

REV. JOSEPH F. DELANY, D.D. ANDREW J. SHIPMAN, LL.B.

Editing Committee:

CHARLES GEORGE HERBERMANN, LL.D.

REV. MICHAEL J. CONSIDINE.

REV. JOSEPH F. DELANY, D.D.

THOMAS F. MEEHAN, A.M.

MEMBERS

- ADAMS, SAMUEL.
ADAMS, T. ALBEUS.
ADIKES, JOHN.
AGAR, JOHN G.
AHEARN, JEREMIAH.
ALMIRALL, RAYMOND F.
AMBERG, WM. A.
AMEND, HON. EDW. B.
AMEND, WILLIAM J.
AMY, ALFRED V.
AMY, LOUIS H.
ASPELL, DR. JOHN.
BAINTON, DR. JOSEPH H.
BARTLEY, REV. JAMES R.
BAUMER, FRANCIS.
BENNETT, WILLIAM H.
BENZIGER, BRUNO.
BENZIGER, LOUIS G.
BENZIGER, NICHOLAS C.
BERGE, EDWARD W.
BIERSMITH, E. L.
BISTER, JOHN.
BLAKE, REV. W. L.
BLANFORD, P. A.
BLENK, MOST REV. JAMES H.,
D.D.
BOGAN, REV. B. M.
BORNEMANN, RIGHT REV.
MGR. GEO.
BOYLAN, REV. JOHN F.
BRADY, REV. JOHN F.
BRANN, RIGHT REV. MGR.
HENRY A., D.D.
BRENNAN, ALFRED T. V.
BRENNAN, JOHN.
BRESLIN, REV. P. N.
BRIODY, REV. JOHN H.
BRISTED, C. A.
BRITT, HON. PHILIP J.
BRODERICK, DANIEL I.
BROPHY, W. H.
BROWN, W. J.
BRUNE, VERY REV. F. J.
BUDERUS, JOHN P.
BURKE, EDMOND.
BURKE, REV. JOHN J., C.S.P.
BURKE, RT. REV. THOS. M.
A., D.D.
BURKE, THOMAS.
BUTLER, JAMES.
BYRNE, REV. CHRISTOPHER E.
BYRNE, MISS ELIZABETH M.
BYRNE, JAMES.
BYRNE, RT. REV. T. S., D.D.
CAFFREY, J. J.
CAHALAN, JOHN E.
CALLAHAN, CORNELIUS.
CALLAN, REV. M. S.
CALLANAN, L. J.
CAMPBELL, REV. JOS. C.
CAMPBELL, REV. THOS. J.,
S.J.
CAREY, REV. P. P.
CARROLL, JOHN C.
CARROLL, JOHN F.
CARROLL, P. P.
CASEY, A. J.
CHAZAL, LOUIS R.
CHIDWICK, VERY REV. JOHN
P.
CHUTE, MRS. S. H.
CLARE, MISS MARY E.

- CLARE, WILLIAM F.
 CLARK, REV. ARTHUR MARCH.
 CLARK, WILLIAM B.
 CLAUDE, REV. CAPISTRAN,
 O.M. Cap.
 COCKRAN, WM. BOURKE.
 COHALAN, DANIEL F.
 COLEMAN, REV. THOS. J.
 COLLIER, ROBERT J.
 COLLINS, VERY REV. MGR.
 CHAS. W.
 COLTON, RT. REV. CHAS. H.,
 D.D.
 CONATY, RT. REV. THOS. J.,
 D.D.
 CONDON, MARTIN.
 CONDON, PETER.
 CONNELL, E. T.
 CONNOLLY, REV. ARTHUR T.
 CONNOLLY, VERY REV. MGR.
 JAMES N.
 CONROY, CHARLES C.
 CONSIDINE, REV. M. J.
 COOKE, A. S.
 CORBETT, M. J.
 CORLEY, VERY REV. MGR.
 CHARLES R.
 COTTER, REV. JAMES H.
 COYLE, DR. JOHN G.
 COYLE, JOHN A.
 COYTE, JAMES SLATER.
 CRIMMINS, HON. JOHN D.
 CRONIN, REV. DANIEL T.
 CRONIN, MISS JULIA L.
 CROWNE, J. VINCENT.
 CULLEN, THOS. F.
 CULLUM, REV. HUGH P.
- CUNNION, REV. D. C.
 CUNNION, FRANK.
 CUNNION, REV. MALICK A.
 CURLEY, T. F.
 CUBBY, EDWARD J.
 CUSACK, RT. REV. THOS. F.,
 D.D.
 DALY, DANIEL.
 DALY, HON. JOSEPH F.
 DAVEY, H. J.
 DEERY, JOHN J.
 DEGOT, MRS. CAMILLE.
 DEITSCH, MISS.
 DELANEY, HON. JOHN J.
 DELANY, REV. DR. JOS. F.
 DELEHANTY, F. B.
 DEROO, REV. P.
 DEVINE, THOMAS J.
 DEVOY, JOHN W.
 DIETZ, NICHOLAS.
 DILLON, REV. FRANCOIS J.
 DILLON, JOSEPH.
 DINEEN, REV. JOS. P.
 DOLLARD, JAMES J.
 DONAHUE, RT. REV. P. J.,
 D.D.
 DONNELLY, RT. REV. MGR.
 E. J., V.F.
 DONOGHUE, F. X.
 DONOHUE, DANIEL.
 DONOHUE, REV. JOS. P.
 DOODY, REV. DANIEL.
 DOOLEY, M. F.
 DOONER, EDW. J.
 DOUGHERTY, JAMES E.
 DOWLING, RT. REV. AUSTIN,
 D.D.

DOWLING, EDWARD D.
DOWLING, HON. VICTOR J.
DOYLE, ALFRED.
DOYLE, JOHN F., JR.
DRISCOLL, REV. JOHN T.
DRUMMOND, LOUIS E. A.
DRUMMOND, MICHAEL J.
DUCHEY, MICHAEL H.
DUEB, MRS. JOHN B.
DUFFY, REV. FRANCOIS P.
DUFFY, JAMES P. B.
DUFFY, REV. THOS. F.
DUTTON, JOSEPH.
DWYER, DR. JOHN.
EARLY, REV. TERENCE J.
EDWARDS, RT. REV. MGR.
JOHN.
EGAN, PETER.
EMMET, DR. THOMAS ADDIS.
FALAHEE, JOHN J.
FANNING, WILLIAM J.
FARGIS, JOSEPH H.
FARLEY, HIS EMINENCE JOHN
CARDINAL.
FARLEY, TERENCE.
FARRELL, EDWARD D.
FARRELL, VERY REV. HER-
BERT F.
FARRELLY, STEPHEN.
FARRELLY, T. C.
FEEHAN, RT. REV. D. F.,
D.D.
FEITNER, THOMAS L.
FENLON, JOHN T.
FERRER, DR. JOSE M.
FERRIS, JAMES J.
FINLAY, SIDNEY J.

FITZGERALD, HON. JAS. F.
FITZGERALD, REV. THOS. P.
FITZMAURICE, RT. REV. JOHN
E., D.D.
FITZPATRICK, REV. MALICK J.
FLANNELLY, REV. JOS. F.
FLOOD, RT. REV. MGR. JAMES.
FLOYD-JONES, G. STANTON.
FLYNN, THOS. P.
FOGARTY, THOMAS.
FOX, JOHN.
FRANKLIN, JOSEPH.
FRAWLEY, HON. JAS. J.
FRAWLEY, REV. JOHN J.,
C.S.S.R.
FRIEL, JOHN J.
FULLER, PAUL.
GABRIELS, RT. REV. HENRY
D.D.
GANNON, FRANK S.
GARVAN, PATRICK.
GASSLER, REV. LEO N.
GEOGHEGAN, JOSEPH.
GIBBONS, JOHN T.
GIBBONS, HIS EMINENCE
JAMES CARDINAL.
GIBLIN, JOHN A.
GILLERAN, THOMAS.
GLEASON, REV. J. M.
GOESSMANN, MISS HELENA T.
GOGGIN, REV. JAS. E.
GOODWIN, FRANK J.
GOTTSBERGER, FRANCIS.
GRADY, WALTER L.
GUERTIN, RT. REV. G. A.,
D.D.
GUINEVAN, REV. PETER F.

GUMMERBACH, JOSEPH.
 HAGGERTY, J. HENRY.
 HALLORAN, JOHN H.
 HAMILTON, WM. PETER.
 HANNAN, JOHN.
 HANNON, LINDLEY A.
 HANRAHAN, REV. JAS. V.
 HARRINGTON, REV. W. H.
 HARRIS, CHARLES N.
 HARTFORD, GEORGE H.
 HAYES, CADY.
 HAYES, CARROLL.
 HAYES, RT. REV. MGR. P. J.,
 V.G.
 HEARN, REV. DAVID W., S.J.
 HEIDE, HENRY.
 HEIDE, WILLIAM F.
 HELLMAN, HENRY.
 HENDRICK, HON. PETER A.
 HENNESSY, D. J.
 HERBERMANN, PROF. CHAS.
 G.
 HERBERMANN, HENRY.
 HERIN, WILLIAM O.
 HICKEY, CHARLES A.
 HICKEY, REV. DAVID J.
 HICKEY, JOHN J.
 HICKEY, REV. JOHN J.
 HICKEY, REV. W. D.
 HIGGINS, FRANCIS.
 HIMMEL, REV. JOSEPH, S.J.
 HOEY, REV. J. L.
 HOFFMANN, THOS. A.
 HOLTZMAN, L. F.
 HOLWECK, REV. F. G.
 HOPKINS, JOHN A.
 HOWARD, REV. JAS. J.

HUGHES, REV. J. T.
 HUGHES, REV. W. F., D.D.
 HUSSEY, J. B.
 HURLEY, RT. REV. MGR. EDW.
 F.
 JOYCE, MICHAEL J.
 KEAN, RT. REV. MGR. JOHN J.
 KEANE, JAMES R.
 KEANE, MOST REV. JOHN J.,
 D.D.
 KEANY, JOSEPH F.
 KEARNEY, RT. REV. MGR.
 JOHN F.
 KEARNS, B. T.
 KELLEY, REV. THOMAS B.
 KELLY, DR. CHARLES J.
 KELLY, MRS. HUGH.
 KELLY, REV. JOSEPH S.
 KELLY, THOMAS H.
 KENNEDY, THOS. F.
 KENNELLY, BRYAN L.
 KENNY, DAVID T.
 KENT, JOHN S.
 KERSEY, JOHN T.
 KEYES, EDWARD L.
 KIELTY, M. J.
 KIERAN, JOSEPH N.
 KIERNAN, PATRICK.
 KING, PERCY J.
 KING, WILLIAM R.
 KLAUDER, REV. FRANCOIS E.,
 C.S.S.R.
 LAFORT, REV. REMY.
 LAMARCHE, HENRY J.
 LANE, REV. JOHN I.
 LAVELLE, RT. REV. MGR. M.
 J.

- LAWLER, JOSEPH A.
LEAHEY, WILLIAM J.
LEAHY, JOHN J.
LEARY, THOMAS J.
LENANE, THOMAS.
LENNON, REV. JAS. D.
LEONARD, REV. EDW. F.
LEWIS, JAMES M.
LINEHAN, PAUL H.
LINGS, RT. REV. MGR. A. A.
LIVINGSTON, REV. WM.
LONARGAN, REV. JOHN P.
LOUBAT, JOSEPH F.
LOYOLA SCHOOL.
LUDDEN, RT. REV. P. A., D.D.
LUMMIS, WILLIAM.
LYNCH, JAMES.
LYNCH, JAMES D.
LYNCH, DR. J. B.
LYNCH, RT. REV. MGR. J. S.
M., D.D.
LYONS, JERE C.
MCALERE, REV. P. P.
MCANERNEY, JOHN P.
MCBRIDE, T. J.
MCCAFFREY, JOHN B., M.D.
MCCAHILL, REV. JOHN J.
MCCALL, HON. EDW. E.
MCCARTEN, MRS. ELIZABETH
C.
MCCARTEN, MICHAEL K.
MCCLURE, DAVID.
MCCLURE, REV. WM. J.
MCCORMACK, FRANK J.
MCCREADY, RT. REV. MGR.
CHAS. J.
MCDONNELL, RT. REV. CHAS.
E., D.D.
MCELDERRY, VINCENT J.
MCELROY, MRS. WM. B.
MCFAUL, RT. REV. JAS. A.,
D.D.
MCFEE, JOHN J., M.D.
MCGARE, REV. THOS. F.
MCGEAN, EDWARD J.
MCGEAN, RT. REV. MGR.
JAMES H.
MCGOLRICK, VERY REV. MGR.
EDW. J.
MCGUIRE, EDWARD J.
MCGUIRE, JOS. HUBERT.
MCHUGH, REV. JOHN B.
MCKENNA, RT. REV. MGR.
EDWARD.
MCKENNA, THOMAS P.
MCLOUGHLIN, MISS MARY
J.
MCLOUGHLIN, WM.
MCMAHON, RT. REV. MGR.
D. J.
MCMAHON, JAMES.
MCMAHON, JOHN B., M.D.
MCMAHON, REV. DR. JOSEPH
H.
MCNABOE, JAMES M.
MCNAMARA, RT. REV. MGR.
P. J.
MCNAMEE, JOHN.
MCPARLAN, EDW. C.
MCPARLAND, JOHN E.
MADDEN, RT. REV. MGR.
JOHN T., V.G.

- MAGUIRE, JAMES D.
 MAHONEY, DANIEL EMMET.
 MALONEY, MARTIN.
 MALONEY, MAURICE T.
 MANHATTAN COLLEGE.
 MARTIN, JAMES J.
 MAYO, HON. JOHN B.
 MEANY, EDWARD, M.D.
 MEEHAN, THOMAS F.
 MEENAN, REV. WM. B.
 MEISTER, REV. ISIDORE.
 MESSMER, MOST REV. S. G.,
 D.D.
 MEYER, REV. HENRY J.
 MILLER, REV. WM. C.
 MINAHAN, THOMAS B.
 MINNATH, F. R.
 MITCHELL, JOHN J.
 MOFFITT, WILLIAM H.
 MOLLOY, JOSEPH A.
 MONKS, JOHN, JR.
 MOONEY, RT. REV. MGR. JOS-
 EPH F., V.G.
 MORRELL, MRS. EDW.
 MORRIS, RT. REV. JOHN B.
 MORRIS, REV. JOHN J.
 MOSHER, THOMAS.
 MOTHER SUPERIOR, ACADEMY
 MT. ST. VINCENT.
 MOTHER SUPERIOR, SISTERS
 OF CHARITY.
 MULGREW, JAMES T.
 MULLALY, JOHN.
 MULLANY, BERNARD J.
 MULLANY, REV. J. F.
 MULLEN, REV. J. J.
 MULQUEEN, HON. JOS. F.
 MULQUEEN, MICHAEL J.
 MULRY, THOMAS M.
 MURPHY, EDWARD.
 MURPHY, JAMES J.
 MURPHY, MISS NORA.
 MURPHY, RT. REV. MGR. W.G.
 MURPHY, REV. THOMAS E.,
 S.J.
 MURPHY, REV. W. H.
 MURRAY, CHARLES.
 MURRIN, JAMES B.
 MYHAN, REV. THOS. F.
 NAGELEISEN, REV. J. A.
 NEAGLE, REV. RICHARD.
 NEILL, CHARLES P.
 NOLAN, REV. JOHN A.
 NOONAN, REV. JAMES E.
 NOONAN, JOHN.
 NORRIS, REV. JOHN W.
 O'BRIEN, EDWARD J.
 O'BRIEN, VERY REV. F. A.,
 LL.D.
 O'BRIEN, REV. JOHN.
 O'BRIEN, RT. REV. MGR.
 JOHN.
 O'BRIEN, DR. JOHN J.
 O'BRIEN, HON. MORGAN J.
 O'BRIEN, THOS. S.
 O'CALLAGHAN, RT. REV. T.
 A., D.D.
 O'CONNELL, RT. REV. D. J.,
 D.D.
 O'CONNELL, JOHN.
 O'CONNOR, HAROLD H.
 O'CONNOR, P.
 O'CONNOR, RT. REV. JOHN
 J., D.D.

